The LUTHERAN OUTLOOK

Convention Impressions

Subversive Education

Christian Religion in a Free Society
Walter H. Judd

Wandering in the Wilderness
P. M. Herbert

The Call
N. M. Ylvisaker

PRIMARY LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

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THE EDITOR'S PAGE

Who's Who—Walter H. Judd is a member of Congress who was formerly a missionary. The article, "Christian Religion in a Free Society," was Dr. Judd's commencement address at Capital University last June. Dr. Ylvisaker's discussion of "The Call" and "Wandering in the Wilderness" but the layman who uses the **nom de plume** "P. M. Herbert" are concluded in this issue.

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Convention Prayers—Did you listen to the prayers of invocation at the various sessions of the political conventions in Chicago? It seemed to me that they were all too long, the various divines trying to stretch out their brief appearance in the limelight, and that in several instances they were not prayers at all, being addressed to the audience over God's shoulder. One in particlar, the prayer of a man with a very high-sounding title in his Church, told God all about what we have here in America, so that it gave the impression the author thought God was an absentee landlord who had been away on a trip and needed to be brought up-to-date on the way things stand.

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Their Reward—Jesus said of men who loved to pray in public that they might be seen of men, "They have their reward." That is, since the purpose of that kind of praying is to be observed of others when it is observed of others it has achieved its purpose. It doesn't go any farther than that. I would say, in similar fashion, that a prayer that is made for the purpose of being **heard** of men achieves its full purpose when it goes out over the radio waves and is heard. Beyond that it had no intention and will attain no result.

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On God's Coattails?—That was the title of an editorial in the **Christian Century** of July 30. Here is part of it that dealt with the matter of convention prayers:

"The religious leaders who are asked to do the praying at the conventions seem to have entered, with few exceptions, into the conspiracy to exploit religion for partisan purposes. They know they are selected with great care, as they should be. But what is the purpose of the program committee which is so careful? Is it to select men whose devotion and spiritual stature are so unmistakable that their prayers will be heard by God, so the convention will in fact receive divine guidance? Or is it to choose men from churches having in their memberships the largest number of votes? The roster of the cardinals, bishops, rabbis and other clergymen who were asked to lead in prayer answers that question before it is asked. Do they agree with the politicians that God is on the side of the heaviest voting battalions?

"Their prayers indicate that they do. Were these petitions really addressed to God, who judges the heart and is not impressed by windy intercessions? Or were they tailored, as if they were political speeches, to the television audience? The length and especially the substance of many of the prayers indicate that they were designed for human, not divine, ears. So the conventions of 1952 will go down in history as the political assemblies which occasioned the most eloquent prayers addressed **to the American people."**

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One More—This discussion would not be complete without adding the remarks of Grove Patterson in the **Toledo Blade:**

"Ever since I have been going to national conventions I have been meaning to unload a brief paragraph on the subject of the invocations which open the sessions.

"These heavenly commercials, as I have heard them irreverently called, are usually political speeches, somewhat too long, addressed with ponderous solemnity and a minimum of humility to a Divine Providence presumably inadequately informed as to the excellencies of our great nation and the sterling possibilities of the party platform.

"Some day a very thoughtful and very smart preacher is going to ... something under the big top of one ... these conventions which will make h... tory. Every radio commentator will ... flabbergasted.

"It will occur to this smart preach... that he has come to a time for humili... and that the Lord would appreciate ... becoming brevity as well as the milli... multitude. He will walk humbly ... the platform and pray: 'Oh God, m... all that is said here and all that is do... deserve Thy blessing. How we ne... it! Amen!'

"When that pastor, priest or ra... walks off the rostrum, he will ... famous."

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The
LUTHERAN OUTLOOK

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EDITORIAL

onvention pressions

The political conventions are over and the candidates have been chosen. The results seem to indicate that the old politician, Harry S. Truman, was not wrong when he said of presidential state primaries t they were "eye wash." In neither party did the candidate who had been shown by state primaries to have the greatest popular support win out. The machines went into gear, the deals were made by the professional politicians off-stage, and the delees to the conventions were manipulated and maneuvd into nominating those the string-pullers wanted inated.

In both parties there was a division between the "old rd" and the "young Turks." In the Republican contion the old guard, represented by Senator Taft and party machinery, lost the struggle for control to the ng Turks, represented by such men as Senator Lodge Governor Dewey, with implacable and intransigent istence that their candidate must have every advane. In the Democratic convention the young Turks, n like Franklin D. Roosevelt, Jr., Senator Humphrey Minnesota and Senator Moody of Michigan, seemed to e the upper hand at first in writing the platform and nanding a loyalty promise or no vote from all deles. But then the old guard moved in and softly enoped them, the Southern states which had rejected the alty oath were all permitted to vote, and a Southern didate was even chosen for vice-presidential nominee.

The resulting candidates are General Eisenhower and ator Nixon on one side and Governor Stevenson and ator Sparkman on the other. Whatever else may be said of the party candidates, this much is undeniably true: whichever party wins there will be new faces in Washington next year. And that will probably be good for the country. We can make a new start. As a nation we have become rather cynical as investigation after investigation turned up evidence of moral degeneration in government.

Both presidential candidates showed some of the attributes of a reluctant dragon. General Eisenhower for months took the position that if the people wanted him they knew where he was. Only in the last few weeks before the convention were his backers able to persuade him to do a little campaigning. Governor Stevenson was successful in "draggin' " it out longer than that, insisting even up to convention time that he was not a candidate; but perhaps you noticed that he had a very stirring and well-prepared speech ready when he appeared to welcome the convention as the governor of Illinois.

There were tragedies, too, at both conventions, when long-time and faithful servants of their parties were repudiated by the leaders. Of Vice-president Barkley it was said that his party first gave him the kiss of death and then gave him a magnificent funeral. The kiss of death was the decision by labor organizations that Barkley was too old; though Green and Murray and Lewis are not relinquishing their positions of power in the labor groups because of their own old age. The magnificent funeral occurred when they made a place in the program for a speech by Barkley and gave him a 36-minute ovation. On the other side of the fence Senator Taft was the tragic figure. "Mr. Republican" had done more than any other one man to represent the minority party in Washington since Dewey lost the election in

1948 and retired to lick his wounds. And this was the last time Bob Taft could hope to be a candidate. Whatever faults he may have, he is generally recognized as a man of political intelligence and moral courage. But an inept handling of the convention by Taft's backers lost him his chance at the highest honor his country could bestow. Estes Kefauver and his bewilderment when the steam roller hit him might be mentioned as another tragic figure, except that he is still young enough to look forward to other opportunities for political preferment.

One thing that came out of these first conventions to be widely televised is an increasing demand for a more intelligent and more democratic way of nominating the party candidates. Why should not the people have the right to nominate their own choice of candidates by a direct primary election and do away with this antiquated convention machinery? No simulated and stimulated ovations managed by cheerleaders, no dark and devious deals in smoke-filled rooms, no key-note speeches with their half-truths and skilful avoidance of unpleasant facts — just an honest primary in each state, and the man who gets the majority of the votes is the candidate. Then the choice of the party would be the choice of the party and not merely the choice of the most adroit manipulators of convention machinery, the choice of the people who are thinking about the welfare of the nation as a whole and not the choice of the machine politicians who are thinking about the spoils of victory. It is high time that such a change were made.

At any rate, these are the candidates: Eisenhower and Stevenson. Now it is up to us to decide which one we want. After both conventions there was considerable bitterness among those who felt that their favorite candidates had not received a fair deal. There was talk of staying at home on November 4 as a protest against the way the conventions were handled. This is not the proper attitude for a Christian voter. In the kind of government we have, citizenship is a Christian duty which involves responsibilities we cannot shrug off.

Presumably we prayed as church groups and as individuals before the conventions that God would raise up leaders in America after His own heart. I am not saying that the fact that these two men were chosen in the conventions is proof that it is the will of God that one of them should be in the White House. Men have a notorious faculty for circumventing the will of God. But now these are the candidates, and we Christians cannot stop praying and working for the welfare of our nation out of dissatisfaction and pique. It is our duty now to study the candidates and the issues and cast our ballots on November 4 as we would do if God were looking over our shoulder. And it is our duty to pray that if neither of these two men was the man after God's own heart, God will overrule our mistakes and change the man elected into a man He can use, and surround him with other men in elective and appointive offices who will influence him so that God's will is done in America and that His kingdom may come.

Colombian Compromise

Protestant missionaries in Colombia, South Amer have been undergoing persecutions at the hands the Catholics. When the Cumberland Presbyter Church met in June it adopted a resolution of pro which reads in part as follows:

> "It is quite apparent from the documented repo that those primarily responsible for the persecuti are Roman Catholic priests who have organized incited mobs and in many cases led attacks. Hav quietly observed the sufferings and indignities wh have come to our Colombian brethren, and patien hoping for three years that an end might come to violence which they have experienced, we no lon feel that we can remain silent with regard to t which is happening. We therefore cry out aga this inhuman treatment to which Colombian Pro tants have been subjected, and ask that every g office and influence be used to set aright the dep able situation which now exists."

More recently a compromise or plan of conciliat between Catholics and Protestants has been proposed a Colombian Catholic. He is Jose Maria Chaves, wh studying for his doctor's degree at Columbia Univer in New York. According to his plan, Protestants wo be asked

(1) To limit their missionaries in Colombia to present number or to a quota.

(2) To stop disseminating stories in the Un States about the persecution of Protestants so long as new violence occurs.

(3) To confine preaching to Protestant churc and institutions in the country.

(4) To refrain from attacks on Catholic dogmas ministers.

On the other hand, Colombian Catholics and c authorities are urged to denounce publicly any a Protestant violence, guarantee freedom of worship Protestants, and take legal steps against any perpetra of such violence.

On the face of it this seems like a very one-sid agreement. Take the things the Catholic side is s posed to do. They, especially the civil authorities, to take legal steps against any perpetrator of anti-Pro tant violence. Wouldn't they have to do this in any c as a civilized nation, agreement or no agreement? D this item mean that without such an agreement the Ca lics in Colombia could act in an anarchic manner w impunity, without legal steps being taken against the They are also to guarantee freedom of worship for Pro tants; but does not the constitution of Colombia alre guarantee freedom of worship? If it does not, how the Protestant missionaries ever get in there? And t third thing the Catholics are to do is to denounce publ any anti-Protestant violence. If they were Christi wouldn't they do that anyway? If Catholics were p secuted in this country, let us say by a revived K.K

estants would be the first to denounce such perse-ons publicly.

Now consider the things the Protestants are expected gree to do. They are to limit their missionaries to present number. That is the same as saying, "We tolerate you as a nuisance, providing you stay at present strength." But no missionary group enters ld with any such idea. If there is any field there at they expect to grow and increase and multiply their erents. Is the Catholic Church in Colombia afraid of petition.?

As to disseminating stories about persecutions, such ies are only disseminated when persecutions occur. se stories will stop automatically when there is no her violence to report. To ask the missionaries to telling their friends in the United States about the s of violence that have already occured, and about ch nothing has been done in the way of reparation apology, is about like a highway man slugging some-and then saying to his victim, "Hush your outcry we can be friends."

To confine preaching to Protestant churches and testant institutions is just what is done to the Evan-cals in Spain. Protestants may not advertise their vices, or display any symbol on their chapels, or speak ny public place or gather children for instruction. How you limit the Protestants in this fashion and then about guaranteeing freedom of worship for Protes-ts?

It looks to me as though the proposed plan of concili-n is one which any Catholic priest in Colombia would rtily approve; and the terms of which no Protestant sionary could accept.

bversive lucation

am not writing this editorial; only the introduction to it. The substance of it is a letter to the New York *Times.* The names of the signers and the organizations y represent speak for themselves. They are people l groups who are concerned about internal danger to r way of life; the danger that the children and youth America are being weaned away from the ideals and ndards of their fathers by a creeping socialistic indoc-nation that heads up in certain professional educators d writers of school textbooks. Hence the heading, ubversive Education."

The June issue of the *American Legion Magazine* rried an article, "Your Child Is Their Target," warn-g against the trend to the left in professional education rcles. When Legion Commander Donald R. Wilson dressed the National Education Association convention Detroit this summer, reports say "he was cornered by gry delegates" who demanded to know what he was ing to do about the article. He replied, "I resent any-e who misinterpreted that article. I read it before it was printed and sanctioned its appearance. I don't think there is a materially large number of subversive teachers, but we need to be alerted to those who do exist."

Now for the letter itself. I take it from *News and Views,* "published under auspices of the National Laymen's Council, Church League of America, 1216 Sherman Ave., Evanston, Ill."

To the Editor of the New York Times:

In Benjamin Fine's front-page article, "Textbook Censors Alarm Educators," May 25, released to other great dailies, he voiced at length the opinions of those favoring education "for the new social order" but completely failed to give the case of the opposition. What of the alarmed parents? This attack on lay critics quoted those who charged "copying the Nazis and Communists in thought-control technique"; a desire to "exploit the present fear of Communism for selfish ends"; "poisoning America's historic well of freedom"; "part of the general campaign against public schools," and "organized minorities, usually racial or religious." They were even denied honesty of motive.

Obviously this is not an accuarte appraisal of the situation. For a movement of the people does not grow, as this has done, without national leadership or adequate financial support but with increasing momentum through the years, unless it embodies the strongest convictions at the grass roots of the nation.

The signers of this letter cannot speak for the unorganized millions of our citizens who are deeply worried over the education of their youth. But we have been active for many years in the fight against the left-wing educational movement, and we do know our own people. We know that these attacks are both unfair and untrue. That we are "against public schools" is completely false. And to our knowledge this protest movement is entirely devoid of "racial or religious" significance. Effort to inject racial or religious tensions into this problem are unmoral, un-American and unworthy of anyone who aspires to be an educational leader or authority.

Recognizing Real Issues

The intemperance of the opposition reminds one of the old legal maxim that a client with a good case does not resort to name-calling but stresses the issues involved. This controversy is growing deeper and more bitter daily precisely because so many educational leaders refuse to recognize the real issues — that this is actually a battle of ideas involving the economic, social and political philosophies, and therefore the life, of our Republic.

It is basic that such issues create wide differences of opinion and are proper subjects of criticism in any facet of our way of life. When educators respond with abuse they are in effect denying to parents the "academic freedom" they zealously demand for themselves.

During the past two decades Professor Harold Rugg and a number of his more radical colleagues, centered largely in Teachers College, Colombia University, devel-

oped a completely new and revolutionary role for public education. They called themselves the Frontier Thinkers and have had remarkable success in establishing their program despite the opposition of a majority of the profession and of many citizens.

Broadly speaking, the program embraces certain ideological, philosophical and functional concepts and has definite aims, objectives and procedures. While the position of the Frontier Thinkers, summarized below, may not fit the fringe of extremists of "right" or "left." it is the common denominator for the great majority of them, including the American Educational Fellowship (formerly Progressive Education Association), the John Dewey Society, and the left-wing element in the National Education Association.

Frontier Thinkers' Program

They regard our present form of society as having failed and would replace it with a "new social order," based on the principles of collectivism and socialism, which they hope will eliminate social injustices, economic inequalities and other evils of our civilization. In general this new society would curtail the freedom of the individual, deny the concept of inalienable rights expressed in our Declaration of Independence and implemented by the Constitution of the United States, and greatly increase the powers of centralized government at the expense of our states and communities.

In the field of economics this new society would discard, or greatly restrict, the profit system, competition and other fundamentals of the free economy of capitalism and replace them with an economic system in which the base has been shifted from capitalism to collectivism.

In other respects this new society would stress social aims above all else, emphasize materialistic concepts over spiritual and religious values, and transform or discard many of our traditional loyalties, customs and cultures which now impede the acceptance of this "new social order."

The Frontier Thinkers hold that education must be the means of bringing about this new society; that educators should lead in the crusade for it; and that teachers have the right under "academic freedom" to use texts and teachings designed to indoctrinate their pupils to this end.

Stress on Change

To accomplish this revolutionary program it is necessary to discredit many time-honord standards of conduct and beliefs of proved value. The program, therefore, must stress the desirability of "change" — inevitable change — so that these standards and loyalties will not prove to be too great an obstacle. Many convictions of early youth will be "softened up" to facilitate acceptance of the "new social order."

The child, therefore, must be indoctrinated in sele ed social, economic and political concepts and doctrin Traditional standards and basic courses in fundamen subjects are completely revamped. Some subjects a discarded and others consolidated (social studies) a revised to facilitate the use of materials and teachin especially selected to convince the immature mind the desirability of "changing" to the new social order.

Many of the courses and practices of this "new" "progressive" education tend to undermine faith of t child in time-tested and established standards of succe loyalty, nationalism, authority, discipline, competiti and the value of work or sustained effort, and other tributes of character which the experience of the ag has proved of value.

Courses and teachings to accomplish this ideologic purpose are in wide-spread use throughout the nati at all levels of education from primary grades to c leges and teacher-training schools. In great numbers schools this propaganda program for remaking soci is considered the prime function of education and given priority over instruction in the fundamentals a sound education.

Basic Knowledge Eliminated

And last, but by no means least, a by-product of th "new" education is seen in the shocking deficiencies fundamental education. Subjects long regarded as foundation of basic knowledge have been neglected eliminated from school courses to afford time and e phasis for the Frontier Thinkers' program of creating "new social order."

That this condition has reached its present deplo able state is a sad reflection on an aggressive segment the educational leadership of our country. It has be building up for many years and still this leadership fuses to face and debate the vital issues involved. S cere citizens who spend their own time and money not that of educational foundations — to preserve t fundamental American principles in education are s met with invective and abuse, and scant recognition the substantial grounds for complaint herein presente

Paxton Blair, President, Child Education Foundation

Mrs. Arthur C. Dyer, President, National Society New England Women.

Gardner Osborn, President, The American Coalition

Mrs. J. Frederick Roe, Chairman, National Defen Round Table Greater New York, Daughters of t American Revolution.

Augustin G. Rudd, President, Guardians of Americ Education, Inc.

Edward Franklin Ziegler, President, New York Cha ter, Sons of the American Revolution.

Christian Religion in a Free Society

Walter H. Judd

You who are being graduated today will find that your alma mater has equipped you well with all that any college can give its students of general knowledge and intellectual disciplines. If there is reason for concern, it is not regarding the excellence of your training in whatever has been your particular field of study; it is more likely to be with respect to the intelligence of your citizenship. For that must be of a higher order than my generation has demonstrated, or there may not long be a society in which you will have the chance to use with success and satisfaction the knowledge and skills you have worked so long and hard to acquire here.

In a few moments you will become bachelors of arts and of science. Some of you will go on to become masters and doctors. But before any of these, you are citizens. You are, or will be, parents and taxpayers. You are trustees of a great and noble heritage of freedom — trustees of a political and economic order which permitted even those of you who came from humblest circumstances, as did I, to get the expensive education which we could never have dreamed of obtaining in most countries of the world.

If you fail, it will not be in your role as scholars or as professional men and women, but in your role as citizens and trustees.

I

Let us begin by asking ourselves what are the forces menacing our free society and what are some of the conditions necessary for its preservation and its further improvement.

The most obvious threat is from the outside. The whole world at the middle of the twentieth century is characterized by as much confusion and conflict as in any period of human history. I think it is accurate to say that this is the first time in man's existence on this planet when all cultures and civilizations, all countries and peoples have been in turmoil at the same time. The turmoil is unceasingly fanned and the conflict inflamed by an organized world-wide conspiracy directed from the Kremlin which is resolutely determined to confuse and then enslave every free man and woman.

The noble plans and the high ideals and purposes with which we ended World War II lie in ruins. Worst of all, in much of the world, including our America, there is wide-spread defeatism, even despair.

Why have we fallen, within six years, from our all-time high of security and influence in the world to our present all-time low? One major cause has been the skill with which the Communist world conspiracy has pursued its never changing purpose to destroy, from within or without, every free society. An equally important cause has been our own failure to recognize the nature of that conspiracy, its objectives and its methods, and to govern ourselves accordingly.

And why were those dedicated to our destruction able to gain control of one-third of the earth's population before most people began to wake up? The biggest reason was just plain ignorance on our part — ignorance of other people and their history and aspirations; ignorance and wishful thinking regarding the strong forces relentlessly at work against our type of society; ignorance and apathy regarding those agents of the enemy who so successfully infiltrated or influenced key organs of our government, certain high literary and educational circles, and powerful opinion-forming agencies; and even ignorance of the true nature and the sources of strength within our own culture.

In the past, most Americans quite understandably concentrated their attention on our domestic affairs. Our life, our social organization, and our education were based on the bland assumption that our society would always be stable and secure, and with steadily rising standards of living. Now, suddenly, we see much of the world in retreat, moving at an alarming rate back to the jungle sort of world from which our fathers struggled so long and hard to emerge.

We are beginning vaguely to realize that our extraordinary domestic achievements in the last three centuries will stand or fall on how well we handle our relations with the rest of the world. *It is clear that if we are to live well or even to live at all in this kind of world, we must have better education in the whole field of international relations. We must have broader knowledge and deeper understanding of what it is that is happening in the world, especially in Europe, Asia and Africa, and the significance of those events for us in the United States.*

For 500 years Great Britain's ablest youth were challenged to become specialists in foreign affairs. They knew their country was an island and that no matter how well they managed their internal affairs, the island could not maintain its economy or its independence without the most skilful handling of its political and economic relations with the rest of the world. For centuries almost every important leader in Britain had served an apprenticeship as a consul in Africa or a magistrate in Hong Kong or with the East India Company or some other of England's far-flung enterprises.

Our fathers, however, had two wide oceans to protect them. Their most pressing task was to solve the problems presented by a vast virgin continent with great distances to be conquered and resources to be developed. So our American youth were mainly challenged to become engineers, scientists, industrialists, domestic pio-

neers. They didn't need to bother much about the rest of the world.

Now we are belatedly recognizing that we too are just an island. Conceivably, we could solve all of our internal problems — health, housing, education, old age security, labor-management relations, conservation of our soil, and the many others about which we are properly concerned; but if we do not manage our external relations better in the future than in the last few decades, and blunder into too frequent or exhausting wars, or have to bleed ourselves white in too prolonged mobilization for defense, then none of our domestic achievements can long endure.

Heretofore our main effort in training our youth has been, first, to equip them to make a living — and that is good; no one is worth much to himself or to society who cannot make an honest living at useful work. Second, to help them become normal, healthy, well-rounded, and socially well-adjusted human beings in a relatively stable and constantly improving society. But it must be plain to all that the kind of secure, orderly world for which that education was designed is ceasing to exist and another quite different world is coming into being. We are tragically unprepared for that new world.

We studied the history of Europe only to learn something about its past, seldom in terms of trying to understand its peoples and cultures so that we might be able to deal with them wisely in the present and in the future. I confess that it never occured to me in my school days that such a knowledge of other countries might turn out to be almost the most important thing in the world, determining whether we would have freedom to use the skills we were learning in school, or whether we would have to forsake them periodically to fight and perhaps to die in war.

If we studied Western Europe only a little, we studied Eastern Europe still less, and we studied Asia and its peoples not at all. Because of the failure to understand Asia, 108,000 young Americans had to give their lives in World War II in conflict with a militaristic Japan which we ourselves in ignorance had armed.

More than 20,000 additional young Americans have already been sacrificed in a war in Korea which came because of our blind refusal to recognize the malignant character of armed communism in Asia, and because at various international conferences and in that governmental agency which is responsible for handling our foreign affairs, the State Department, we had men in charge who were amateurs in the field of foreign relations as compared to the trained specialists in jungle diplomacy which some other countries sent as their representatives. And if our leaders could so miscalculate, one can hardly blame the average citizen for not being aware of what was happening.

A more serious deficiency in America today than atomic bombs, or long-range bombers to deliver them, or manpower, or dollars, or productive capactiy, is (1) trained specialists in the strategies, tactics and techniques of political and diplomatic struggle with the forces of communism and imperialism; and (2) a body of citizens as well educated to understand and intelligently support sound diplomatic and political measures as our people by and large do understand and will support economic and military measures.

This grievous deficiency in our resources is not the result of anybody's design; it is the result of everybody's neglect. And the neglect was due to a false sense of security; and that in turn was due to ignorance, or to indifference, or to preoccupation with our domestic interests.

The deficiency cannot be corrected just by establishing a West Point for diplomats. We must begin down in the elementary schools and in the high schools, and especially in the colleges and universities, to give our youth — and through them is probably the best way to give their parents — a better understanding of this new world in which we live; a better understanding of the conditions we must fulfill if we are to live well or even to survive in such a world; and better preparation to meet those conditions successfully.

The main reason we have been slow as a people in making the far-reaching adjustments necessary in our thinking is that we have not seen the real nature of the present world conflict. Some people still describe it as just a power struggle between the Soviet Union and the United States.

Some describe it as a conflict between East and West.

Some say it is a contest between two economic systems, Communism and Capitalism.

Some regard it as a struggle between the Soviet dominated world and the free world.

All these conflicts exist; but the fundamental conflict is deeper. It is a conflict between two totally different philosophies of life, and therefore of government. It is a conflict between two wholly different concepts as to the nature of man; which means two different concepts as to the nature of the universe; which means two different concepts as to the nature of God — or whether there is a God.

On one hand are those who openly proclaim their belief that there is no God, no moral order in the universe, and that man is merely an animal with a mind — the smartest of the animals, but nothing more. The conduct of the Communists which we denounce flows naturally and inevitably from that philosophy.

During the eight months in 1930 which I spent in an area under the control of the Chinese Communists, and during visits behind the Iron Curtain in Europe in 1947 I learned — as did any of you who have had similar experiences — that Communists have no more scruples about wiping out a hundred or a million human beings who stand in their way than you and I have about spraying DDT on some troublesome mosquitos. Why should they hesitate if man is just an animal?

On the other hand, our country and our free society were founded on the belief that there is a God; that there is a moral order in the universe; that there are such

ings as right and wrong, good and evil, truth and falsehood; that there are moral laws which men and nations n no more violate with impunity than they can the ws of gravity or electricity; and that while man is deed the smartest of the animals, he is also something ore — he is a son of God, and therefore a part of God. ecause man is a part of God he is capable of becoming ore and more like God, if he is willing to respond to od's loving quest for him, as any child is capable of coming, if he is willing, more and more like the parent whom he is a part.

It is this, the divine in man, which is different in aracter from anything the animals have. It is this hich is the unique and ineffably precious thing about an. It is this which we at our best have always believed is the *first* business of a good government and a good ciety to protect and nurture and develop. It is the hristian faith which is responsible for the unique values ur civilization has developed, especially the sacredness id the worth of the individual human being.

It is the conflict between these two concepts, these vo philosophies or faiths, which has made it impossible l these years to get any real agreement with the Comunist world — whether in secret conference or in the nited Nations, at Berlin or in Korea. Its rulers are not ursuing the same objectives as we at our best are purding. *Our* objective is peace; *theirs* is conquest. We ant to *end* the war for Asia and the world; they want *win* it.

And why are they not pursuing the same objectives s we? Because they do not believe the same things we elieve about men and about the universe, that is, about od.

General MacArthur described our trouble with disrning accuracy when, at the Japanese surrender in 945, he said, "The problem now is primarily theological."

Exactly! What do men believe?

One of our difficulties is that we have been exposed o long and constantly to the moral standards of the udaeo-Christian body of ethics that we take those standrds for granted. We assume they are normal *human* andards. We tend to equate "Christian" with "human"; nd since the men in the Politburo are human, we assume ey will react as Christians do. When they do not, we re surprised and angry, and call them inhuman. It is ecause they are merely human. Human beings uncontioned by teachings based on belief in a moral universe r with their spiritual natures undeveloped by the influnce of religious faith are predatory, like other animals.

We cannot rightly condemn atheistic Communists for etraying Christian values which they never professed nd which, in fact, they denounce. *We* have betrayed alues which we profess, but so far as I can learn the nen in the Kremlin and their satellites in Europe, China nd America live faithfully in accordance with their theology — or rather, their atheology.

So, while the free world must continue to use politial, economic and, when necessary, military measures as skillfully as it can in its effort to get as much agreement with the Communist world as is at present possible, the deeper and more fundamental task is to enlarge the area of the possible. To expand the area in which wider agreement will be possible requires changes in men's objectives; that requires changes in men's attitudes; that requires changes in men's minds and hearts; that requires changes in men. It is the business of the Christian religion to change men. And the custodian and instrument of the Christian religion is the Christian Church.

Let us have no illusions. We shall not get Christian values or Christian behavior, by men or nations, without Christian education and training. That in a unique sense is the responsibility of the Christian college, as an agency of the Christian Church. If it does not perform that function effectively, who will?

II

Now let us examine for a moment the threat to our free society from within. Here too there is incredible lack of interest, and therefore ignorance, regarding the nature of government itself and the nature of the struggle being waged throughout the world and here in our own land between the only two main forms or philosophies of government there have ever been, although they have assumed endless variations and disguises during the centuries. One form of government is from the top down, with final authority in the hands of the few; the other is government from the bottom up, with final authority in the hands of the many.

For seven centuries beginning with the Magna Charta, our ancestors fought to restrict the powers of government as the way to gain maximum freedom and dignity for every man as a precious human being, and thus to achieve a better life and society. Liberalism in those centuries meant winning for man the right to try to solve his problems on his own. Our forefathers came to this country not to get government to do things for them, but to get a chance to do things for themselves. They delegated to the government only those things that they could not do or do well for themselves. They empowered it to assist — yes; plan — yes; supplement — yes; regulate — yes; manage — no.

Oddly enough, there are now in our country a good many who have given so little study to the nature of government and the reasons for our progress in America that they advocate returning to the essence of the system of government-from-above which our forefathers came here to escape. They call it progress; in reality it is sheer reaction. It is going back, not ahead.

The totalitarians, whether here or abroad, who advocate such a course, define democracy as primarily government *for* the people. The Communist regime in China officially describes itself as a "people's democratic dictatorship." It is an absolute dictatorship that does *for* the people what *it* decides is good for them. Anyone who disagrees is liquidated forthwith.

It was to protect our people against the development of such a perversion of freedom and democracy here that

our fathers made the basic organ in our government not the executive branch but the legislative branch, in which representatives chosen by the people themselves in every section of the country are the ones who determine what the rules and policies shall be which the executive is supposed to carry out in good faith, whether he likes them or not.

Our citizens need constantly to be reminded that this *is* our system, and that under it the 7% of the inhabitants of the globe who live in these United States have produced almost as much wealth and have distributed it more widely than all the other 93% put together. We need not only to remind ourselves *what* has happened here, but *why* it has happened. It was because in the United States, more than anywhere else, any citizen could do whatever he had the urge and the capacity to do with any idea or ambition he had, as long as he did not interfere with the right and opportunity of every other citizen to do the same. It was the proper function of the government to see that he did not so interfere.

The system of government-from-the-top-down always looks so good at first; it hands out so much in apparent benefits — until it has used up the fat accumulated by previous more provident generations. The people are "better off" — until they have lost their freedom, and then the benefits are soon gone too.

I think it can be stated as a law that whenever a government does for its citizens that which they have the capacity to do for themselves, it begins to destroy both their capactiy and their incentive to do for themselves; it begins to weaken rather than strengthen the foundations of a free society and the means of progress.

Some people talk nowadays as if the Bill of Rights, the first ten amendments to the Constitution, constitute a set of guarantees by the government that it will do certain things *for* the citizen. On the contrary, everyone of the "rights" is a guarantee that the government *cannot* do certain things *to* the citizen. Every right is a guarantee against the power of government. That is the way to freedom. Yet some, in ignorance of history or in wishful thinking, seem to believe that the way to expand liberty is on every occasion to increase the powers of government over the citizen.

There are real inadequacies and inequities in our system; it is our task to correct them. But let us not make the fatal mistake of destroying the three-fourths that is better than anyone else has achieved just because one-fourth is not yet as good as it should be. Rather, let us preserve and strengthen the three-fourths while striving to remedy the one-fourth.

Last summer I read of a Dutch student in one of our theological seminaries who was engaged to occupy a pulpit during the pastor's vacation. In his first sermon he said that America must share her wealth with the world. Whereupon some of the trustees of the church thought he should tassel corn rather than preach for the remainder of the summer.

His statement was wholly understandable. The gap between what he saw here and what he knew existed in Europe was so great that his first reaction was to try t meet the needs of other peoples by dividing America' wealth with them. Now, if sharing our wealth with ther would solve their problems, we should do it. But i wouldn't. It would weaken us and not enrich them. Th wealth would be gone in a few months and they littl or no better off. What Europe needs is not our wealt — which is a result — but the *secret* of our wealth, whic means the secret of our production. And what is th secret of our production? It is an economic system whic provides opportunity and incentives for any individua to get ahead, to improve his position in accordance wit his merit and effort.

From what did that economic system come? It cam from a political concept — the right of the individual.

And from what did that political concept come? came from a religious faith — the Christian convictio that every person is precious because he is a child of Go

One of the most skillful techniques the Communis and their dupes use to confuse us is to repeat with a snee the old cliches like, "But you can't eat freedom. Yo can't wear the Constitution. You can't sleep under th Sermon on the Mount."

They talk about material results to divert our a tention from spiritual causes, to make us think our idea our political and religous faith, are not important.

But they don't let themselves fall into such a tra You never heard a Communist say, "But you can't ea Marxism. You can't wear the teachings of Lenin an Stalin. You can't sleep under the New Democracy Mao Tse-tung." On the contrary, once they have seize control they let the fields go untilled and the factori stand idle while they indoctrinate the people for six eight hours a day in their system of thought. They kno that the results they want come from ideas. How can w be so foolish or blind as to let them beguile us into pla ing down our fundamental ideas and beliefs, from whic alone can come the results we want?

So, it was because of the establishment here of a fre society based on a philosophy of government which turn came from the Christian faith and its estimate of th worth of individual man that there took place in Amer ca the greatest outburst of creative effort, imaginatio industry, production and progress which the world h ever seen. *That* is the secret which we must rediscov ourselves and share with the world.

Thus we come again to the Christian religion as th foundation and the hope of a free society.

III

But how is religion to become once more the dete mining force in our society that it originally was? O requirement is that we must have more and better teac ing of it in our colleges. The trustees would not think hiring to teach science any person who is not a first ra scholar or who will not command the respect and admi ation of the students. But in too many institutions o higher learning almost any second or third rate person allowed to teach the Bible or other courses in religio

n when the student shows more interest in science
in religion, some wail that the teaching of science is
ermining the religion of the students. No, it is not
good teaching of science that is at fault; more often
the poor teaching of religion.

Another requirement, if religion is to be more effec-
is that we have not only better education of men's
ds, but better training of their hearts also.

The fact is that most people live by what they desire
er than by what they know. It is generally a man's
tional nature, what he wants, that determines his
duct. Religious training involves proper cultivation
he emotions, not just disciplining of them.

In our rebellion against the excesses or abuses of
tion systematically cultivated by the Nazis and the
mmunists or by some religious groups, we have tended
o to the other extreme of seeking almost to suppress
emotions. Not only have we not stimulated and en-
raged the development of healthy emotional reactions,
have tended to look down upon them as unsophisti-
d or at least sophomoric. The scholar to be admired
emulated is the man who is always objective, main-
ing a sort of sustained tentativeness. It is at least
nature to become so enthusiastic about his Christian
erience that a boy or girl shared it contagiously or
ited eagerly to give his life in Christian service.

Now, objectivity in examination is essential as a
hod of arriving at sound conclusions; but it is a vice
t becomes a substitute for, rather than a means to,
ision and dedication. In our desire not to influence
th prematurely or unduly, we sometimes discourage
r coming to decisions that are justified by sound
son. We must indeed give them the basic facts about
systems and philosophies and faiths, with fair appra-
of each; but we need also without apology to help
m see that one system can be better than others, and
t in terms of the good it has made possible for human
gs the free society based on the right of the individual
ch our fathers established in this land is far better
n any other that has yet been established, and that
refore they should give to it their full allegiance and
otion, while admitting frankly its imperfections and
ving constantly to correct them.

It is not enough to know the truth, or even to de-
re it in a Ph. D. thesis; one must commit oneself to
Until people come to care as well as to know, not
ch happens. They are like a wonderful automobile,
hout any gas.

Power comes not from an idea but from the genera-
n of emotional dedication to an idea. It is to this
neration of loyalty to truth that we need to give more
eful attention and effort, if we hope to develop the
wer for freedom that the totalitarian fanatics have for
anny and falsehood.

The weaknesses which have brought our country
this most ominous hour have not been primarily mili-
y and economic. The greatest failures of our gener-
on are spiritual. Witness the moral breakdown in
ery walk of our national life where men still give lip service to religious values but do not believe in them enough to live by them.

For our free society to survive we must qualify in our generation as a worthy spiritual instrument of God's will and righteousness, as the founders of our civilization did so qualify in theirs. They built the finest material civilization the world has seen, precisely because they put first the freedom and the dignity of individual man as a spiritual being. It was because they put that first, not second, that the political and economic system which they established was one which released, as had never been done in any other time or place, the creative capacities that are in ordinary men everywhere. Thereby was our progress achieved.

Shall we now focus our efforts just on trying to preserve the material results? Or on reproducing the spiritual causes?

With all my heart I believe that the system of government by voluntary federation which our fathers established here represents the best set of political ideas ever put together in one place in the world's history. I think they are the hope of mankind. The achieving of a world of freedom and peace depends upon our understanding their true nature, making them work better here at home, and helping spread them throughout the world — with all our hearts and souls, as well as our minds.

IV

The Christian religion is the only thing I know that can give strength for that mission. It provides not only adequate principles and programs; it provides an adequate Leader. The greatest movements of history have all been energized into cohesive action by persons. The Nazis had a concept, but that was not what galvanized them into fanatical zeal; it was the fact that they had given themselves, however mistakenly, to a Fuehrer. The Japanese had an ideology; but it was the fact that they believed their Emperor was from heaven and deserved absolute devotion which gave them their strength. Or look at Lenin, who with cynical scorn denounced all religious faith as opium and superstition; and yet his own movement did not take fire until his followers made a veritable god out of him. Have you noted that they no longer call it Communism? They call it Leninism and Stalinism.

Make no mistake about it, we Americans too have got to have a leader. The only question is, who is to be our leader? Is it to be Jesus Christ, sane, balanced, rational, constructive, healing, reconciling, saving? Or is it to be one of the madmen?

Unless we rediscover and rededicate ourselves to Jesus as our Lord and Savior and lift Him up until men can see Him and follow after Him, then one day out of the ranks of our disillusioned youth, or perhaps of our veterans, will arise some man with a hypnotic personality and a sense of mission, calling people to follow him; and millions will go with him with a light in their eyes and a song on their lips, no matter how perverted his goals or how violent his methods may be. Men have to have

gods. The all-important question is, Who is to be our God?

Commencement is a day of judgment on yesterday — and the judgment is good, else you would not be here. But this is also a day of decision for tomorrow. I have no illusions that I can give you all the answers. Rather I am appealling to you for help as you leave these beloved halls to go to the ends of our country and some of you to the ends of the earth — strong, capable, confid

Nothing short of genuinely Christian leadership be adequate for the tasks we face. It is the busines the Christian college to recruit, train and inspire leadership. Never did the Christian college have gre responsibility and opportunity. Never were you, graduates, called to higher duty, nobler living, har work, greater usefulness, and more satisfying reward

Wandering in the Wilderness

P. M. Herbert

(Concluded)

I have never honestly felt that I was a better Lutheran Christian in one church than in another because of the synodical affiliations at one time or another. One thing has struck me in the pulpits of all Lutheran churches to which I have belonged. It is the consistent preaching of the prostrate sinner's hope of salvation, solely by grace through faith in the all-propitiating sacrifice of the Savior. We have noted differences in the intepretation of piety or holiness. From the sermon interpretations of their pastors, parishioners don't always seem to be able to distinguish between works as free acts of sinners justified by faith in the Savior and works as a direct contributing cause of salvation. As a result, some are hard to get along with in their daily secular life. They don't seem to realize that the old Adam must be combatted daily and that daily a new man must be born.

People who like to draw public attention to their Christian ethics, are almost invariably individuals who conscientiously feel that their ego, fully masked from themselves by an actually superficial display of what they term their "love for Christ," should be matched by altruism and selfishness by all who come in contact with them. They seem to be sincere about it but their actions are confusingly contradictory, to say the least, to their conspicuous professions.

An incident, which we could not understand, occurred in one of the congregations of which we were members. Our pastor refused to conduct the burial services for a small child whose parents had neglected to have it baptised. Another Lutheran pastor did, with the result that they became active and enduring members of his congregation. Can we mortals precisely state the status of that child before the Judgment Throne? The contrition of those parents certainly showed in later years. Perhaps the unbending sternness of our pastor's refusal helped. Perhaps the mercy, tempering the other pastor's admonition helped more. Would it have been better to keep their respect with a sign of mercy, after the stern rebuke they admitted they deserved? What assurance is there that, without mercy, the living sinner will still come to the realization of saving truth and hope? can the erring heart be changed when unnecessary bi ness is injected into it at a time of stress? How are s of the living to be won by turning them away?

Then there is the problem of the funeral for suicide. I knew one pastor in a small town quite who had this problem arise. The wife had been on his very active parishioners. The husband had bee alcoholic scoffer. She was a fine personality and h host of friends. It was well known that her no-acc husband was her cross, who often drove her near distraction with his drunken abuses. Suddenly she her life.

The townspeople speculated curiously at wha Lutheran preacher would do under the circumsta Would he? Wouldn't he? He would. The church filled to overflowing. The pastor fairly castigate husband throughout the sermon. As a result, the fe husband became a new man. He became and rem a hard working and respectable church member every way he showed humble contrition for the ter sin he had caused and had committed. There a doubt pastors in every synod who would have ha this case in this way and also others who would handled it differently. Again we are puzzled why must be such a diversity of practice, not only bet Lutheran church bodies, but even between pastors have had their training in the same seminaries, fro same teachers.

One thing that laymen looking for a new c home miss much in many of our churches of Scandi origin is the Common Service. It is quite striking t very little difficulty in participating, all over the co in services of congregations so far apart in the unity as those of the Synodical Conference and the U.L.C. said to be. But even in many big city churches o gustana, one is almost entirely lost in followin Swedish liturgy until one is thoroughly familiar w Today, when families so often move to other cities is a greater hindrance to unity at the lay level t

rally recognized or realized. Of course, the Common ce appears in their hymnal, but many congregations use it even on occasion.

Those who have closely followed the history of Lun unity activities over a period of years are aware e affinity of Augustana for the U.L.C.A. at the al level. Knowing this, it is puzzling to the layman e the tenacity with which congregations adhere to distinctive Swedish liturgy and resist all suggestions rd adoption of the Common Service, which was inced under the auspices of the bodies forming the C.A. and is almost universally adopted among Luns in America. Would merger with U.L.C.A. effect change in Augustana congregational usage?

Kindly note that these are not critical statements erning the Swedish liturgy. It is inspiring to worship it is learned. We could well make adoptions from Augustana liturgy that would be direct contributions uch worth in making the Common Service more esentatively American. Such adoptions could be oted without in any way disrupting or interfering lay participation of those who have only known the mon Service. For example, in the call to confession, is more conducive to confident and childlike wor- than Augustana's "Let us therefore draw near with ness unto His throne of grace and confess our sins." ably the most acceptable Scandinavian contribution really "Common service" would be the discontinuaof the use of the words "Holy Ghost" and the subtion of the words "Holy Spirit" in the Creed. I can remember my childhood perplexity in trying to reile or connect the Holy Ghost, visualized with a sheet his head, like a hallowe'en character, with someg as lovable as Jesus, the Savior and Shepherd of the s. It does not seem likely to me, as an adult, that words "Holy Spirit" would have inspired such indelmisconceptions in me as a child, nor would it in ren of today.

The unity record, as high-lighted by published proncements over a period of years, is the only guide that great body of laymen can use to evaluate and to form opinions on the subject. There are three main groups nsider. Enumerated in the order of their age they Synodical Conference, United Lutheran Church in erica and American Lutheran Conference.

In this century, at the half mark, there have been e notable Lutheran mergers. In 1917 the Norwegian neran Church, now called the Evangelical Lutheran rch, was formed by the merger of the Hauge Synod, Norwegian Lutheran Synod and the United Norian Church. In 1918, the merger of the General ncil, the General Synod and the United Synod of the th, formed the United Lutheran Church in America. 930, when the Buffalo, Iowa, and Ohio Synods merged, American Lutheran Church was formed.

Since 1930, or for 20 years, there has been much coning, many unity meetings, and seemingly much politimaneuvering to determine "Who is going to do the king" as one layman so aptly expressed it in the *Outlook* about three years ago. The last part is not entirely excusable. Of course the laymen are getting restive, as is often reiterated, but not for a shotgun union. They can patiently wait out more talks, more understanding, if more results at the congregational level result. The few outstanding results of the last twenty years are dwarfed by the fact that repeatedly, it seems, when the wounds of hard slugging had nearly healed, they were opened again by needlessly offensive action.

From the time of its formation, the unity efforts of the American Lutheran Church seem to have been unending. The American Lutheran Conference dates from the same year it was formed, which brought it into close fellowship with its Scandinavian brethren. The Conference has been called a "friendly debating society." Laymen know from experience that there is a lot more of friendly debating required before we are united in understanding at the congregational level.

In the same year of 1930, we find Missouri subscribing to a doctrinal agreement in which the theologians found the "Declaration" of the American Lutheran Church in agreement with their own "Brief Statement." As pulpit and altar fellowship was conditional on the A.L. Church breaking with the A.L. Conference, the A.L. Church refused to break this association. Missouri then put out feelers to Augustana regarding fellowship on the basis of the "Brief Statement." Augustana's famous reply to the effect that no relationship could be established on the basis of "signing on the dotted line, criticizing Augustana's relations with the Church of Sweden and her friendliness with U.L.C.A." is well known to all students of the history of the Lutheran Church in America. The parallel of her insistence on a N.L. Council merger can hardly escape attention today.

In 1940, the Wisconsin and Norwegian synods of the Synodical Conference expressed open hostility toward Missouri's deliberations on unity. A highly respected Missouri theologian, Dr. Graebner, asked for sanity and charity. He felt that the members of the A.L. Church, the U.L.C.A. and Missouri, who were then actively negotiating, are all sincere seekers of the truth and recommended to "put the best construction on everything."

The situation in 1940 is summarized editorially in the "Journal of Theology," forerunner of the *"Outlook"* as follows: Missouri and Wisconsin look with disfavor on the American Lutheran Conference particularly because of its Scandinavian members. It is doubted that the A.L. Church will break this fellowship. The Wisconsin Synod violently opposes fellowship with the A.L. Church. The A.L. Church and the Norwegians lean slightly toward Missouri and away from the U.L.C.A. Augustana leans overwhelmingly toward U.L.C.A., U.L.C.A. however appears but slightly more hopeful of inter-communion with Augustana than with the A.L. Church.

In 1941, Missouri referred her accord with the A.L. Church to her fellow members of the Synodical Conference, as members are required to do, and it was naturally turned down.

In 1944, the "Overture on Lutheran unity" of the A.L.

Conference was well received by Missouri editorially (*Outlook*—Mar. '44). Missouri was rapidly reversing her apparently firm stand on co-operation in externals. She decided to collaborate with the National Lutheran Council on wartime projects including maintenance of soldier service centers, of a civilian center for female government workers in Washington D.C., co-operation on the commission for war prisoners and also collaborated with the American section of the Lutheran World Convention on post war work in European fields. She also approved of a joint document with the A.L. Church, which superseded the A.L. Church's "Declaration" and Missouri's "Brief Statement."

In Sept. 1945, a group of 44 Missouri pastors, including some of her top leaders, adopted a "Manifesto" in Chicago, deploring many of the sins Missouri had been accused of and, which we might add, seem to apply to all the rest of us Lutherans, if we will turn the spotlight on our own church bodies, without first adjusting the rose-colored lenses. These men affirmed, among other things, "the historic Lutheran position that no Christian has a right to take offense at anything which God has commanded in his Holy Word. The plea of offense must not be made a cover for the irresponsible expression of prejudices, traditions, customs, and usages." They affirmed their "conviction that in keeping with the historic Lutheran tradition and in harmony with the Synodical resolution adopted in 1938 regarding Church fellowship, such fellowship is possible without complete agreement in details of doctrine and practice which have never been considered divisive in the Lutheran church." This appeared in the *Outlook*—Dec. '45. It is worth review in its entirety by those interested in Lutheran unity.

In Nov. 1948 at Detroit, the A.L. Conference recommended that its *constituent members petition the Nat. Luth. Council to call* an ALL Lutheran free conference, with the object of forming a PERMANENT organization of such a conference. How was this move received by a Missouri Synod that had rapidly become more receptive over the late war years? The "American Lutheran," an influential Missouri publication along the Atlantic seaboard said: "The proposed free conference is an educational federation promoting understanding even at the congregational level, helping lay foundations for future unification. We have a deep conviction the Missouri Synod should respond in the spirit in which the invitation is extended. The AMERICAN LUTHERAN CONFERENCE has AGAIN (writer's italics) offered a wide open door and we believe it is the duty of Missouri to enter toward the better and greater day for our Lutheran Church in America." This was in November, 1948.

The Executive Council of Augustana Church met on Dec. 3rd, 1948, and instructed the President to issue a call and invitation to all members of the Nat. Luth. Council, to meet at Augustana headquarters in Minneapolis, to discuss a union of all constituent bodies. This includes all important Lutheran bodies in the United States except about one third of the Lutherans, belonging to the Synodical Conference.

On Jan. 4th, 1949, thirty-four representatives of Nat. Luth. Council bodies met at Minneapolis and a co mittee of 15 was appointed to work out a plan for uni of the constituent members.

The editor of the *OUTLOOK,* Dr. Dell said in editorial in the Feb. 1949, issue in part "I hope this me ing (at Minneapolis) was not a tactical mistake. ... Before such an all-Lutheran free conference could called, comes this call for a meeting of Nat. Luth. Cour bodies, which is, of course, pointedly a call for all L therans except those of one group, the Synodical Co ference.

"Would it not have been better if the Minneapo meeting had been postponed till after the proposed f conference had been held? If the free conference h not been successful in drawing all Lutheran groups gether for consultation, which was our hope in Detr the calling together of the Nat. Luth. Council bodies co still have taken place; in fact, if the Synodical Confere group had not responded, the free conference would ha turned out to be a N.L.C. conference.

"I hope the call for a free conference still goes o and that Missouri will be represented. At any ra whatever happens, I want to go on record that as a de gate to the Conference in Detroit and one who had so thing to do with the wording of the key resolution, I w perfectly sincere, and I think many others were, in de ing a conference of ALL Lutherans." (italics in editor quoted).

In March, 1949, the Executive Committee of the A Conference asked that the synodical presidents, that the presidents of the constituent bodies, by joint acti still call an ALL Lutheran free conference for the purp of "widening the scope of the present approach to Luth an unity."

In the May, 1949, issue of the *"Outlook,"* is an int esting article by a layman high in the councils of Aug tana Church, in which he minces no words regarding impressions regarding the matter.

In Sept., 1949, the N.L.C. committee of 34 decided have a referendum in 1950 at the conventions of member bodies, asking complete organic union of member bodies or, failing that, to transform the N.L into a federation.

The same month, at the invitation of the president the United Evangelical Lutheran Church, formerly t United Danish Lutheran Church, delegates of that chur the Evangelical Lutheran Church, formerly the Norv gian Lutheran Church, and the American Luther Church met together and appointed a committee of to explore avenues of approach to a possible merger the three bodies.

During 1949 the A.L. Church and Missouri a agreed on a common confession. The "Lutheran" U.L.C.A. promptly called it the "Missouri Compromis Missouri also proposed a free conference of all Luther bodies which U.L.C.A. and Augustana rejected.

In Mar., 1950, a Missouri leader, Dr. Graebner, wh

We have previously quoted proposed that the Wisconsin Synod withdraw from the Synodical Conference "while its present leadership has the endorsement of synodical elections. Then she would not have to hold herself responsible for Missouri's tolerance of Boy Scouts, military chaplains or other matters and would no longer be compelled to help frustrate every move for a larger fellowship which Missouri may institute in the future."

In his column "Perspective" in the March 15th, 1950, issue of the *"Augustana Lutheran,"* the president of Augustana Church wrote that Augustana representatives sat in at the first meeting of the merger committee of six at the invitation of the president of the United Evangelical Lutheran Church, who had started the merger movement. He goes on "At that time we informed our brethren that we were not interested at this time in a merger that would include only a minor fraction of the Lutheran Church in America and what might prove a hindrance just now to the realization of other more inclusive plans. When the realization of at least a major merger comes, Augustana shall gladly lay down her life in a greater Lutheran Church to the Glory of God."

Two months later, in the May 12th issue in reporting a meeting of the Exec. Com. of the A. L. Conference, the editor of *"Augustana Lutheran"* wrote "When the question was raised why Augustana had not been invited to participate in the ongoing discussions looking toward a merger of 3 A. L. Conference bodies, the answer was that Augustana had evinced no interest in becoming a part of any merger that involves less than a majority of Lutherans in America. The Augustana representatives made it clear on their part that the Augustana Church, although it has consistently advocated the larger plan of union, has never officially gone on record that it would not consider participation in an A.L. Conference merger. Curiously enough this erroneous impression has gone abroad and has been printed repeatedly in the organs of other Lutheran bodies."

In the summer of 1950, it was proven that there will be no merger of the N.L.Council at present, nor even a federation. When the A.L. Church met in October of that year, it made the invitation of the other two merger collaborating bodies unanimous in inviting the Augustana and the Lutheran Free Church to join in the merger, provided no change in the procedure already outlined for carrying on the negotiations, be introduced.

The writer holds no brief for Missouri. My lay contacts with Missouri have been none too pleasant. However we are much pleased to note the changes in official Missouri attitudes with the passage of time. We are pleased to observe their leaders temper their replies to the latest rebuffs in certain quarters with reason and sincerity. They show progress. It means a lot to laymen who have been the undeserving recipients of whatever was dished out as a result of the incongruous actions of those conducting so called negotiations at the high levels. We are pleased to see the A.L. Church patiently acting as a flywheel to help Missouri absorb deliberate rebuffs. It helps overcome the inertia that would stagnate the situation and keeps the negotiations with Missouri progressing, come what may. Missouri has come a long way toward unity in the last ten years, thanks no doubt, in part, to the fly wheel balance, in effect. She cannot be expected to submit to a shotgun union any quicker than any others would. And in my humble opinion, under present conditions, shotgunning the A.L Conference into a N.L.C. merger will not produce the real unity that is ascribed to it.

Consider for a moment Missouri, the A.L. Conference and U.L.C.A. Note that we say Missouri and not the Synodical Conference, that we consider the A.L. Conference as a whole and do not single out the A.L. Church. She is the A.L. Conference flywheel balance as far as we can see at this distance. She has pleasant relations with U.L.C.A. in N.L.C. membership. She also has the most promising position in relation to Missouri, that the history of Lutheranism in America has seen in a long time. The A.L. Conference also contains Augustana, with a set affinity for U.L.C.A. and a pronounced aversion for Missouri. Should we unite the N.L.C. into a great church of 2/3 of the Lutherans in America and opposite to 1/3 in the Synodical Conference, with all the work of the last 20 years to bring the dominant sector, numerically, of the Syn. Conf., into a real relationship with the N.L.C., gone to naught? I can't see it, as a layman. I know from experience that at the lay level, this work must continue slowly and patiently until completion.

Now, it may be said, he is trapping himself. He is not consistent. See how well the A.L. Church has united her people by the merger of the Ohio, Buffalo, and Iowa Synods. He doesn't want a N.L.C. merger, yet he complains of the lack of unity at the congregational level.

We grant that the A.L.Church has united her people very remarkably. We are willing to attribute it entirely to the merger if it is so desired. We would give a lot to be part of and participate in such an amalgamation. But we have to face facts too, face them daily. What such laymen want, what we think our beloved church needs, and needs badly, is a lot more of unity at the congregational level, all over the country, among all our people, all Lutherans. How is that to be accomplished, if unity, at the clerical level, with the leaders of almost 1/3 of the Lutherans of this land, is almost certainly set back for many years, by such a merger? Will the people benefit? How?

At this distance, it doesn't frankly seem to be critical, which way the Conference merger developes in the next year or two. It will be a forward step. If the whole Conference merges, the influence toward bringing Missouri into the N.L. Council is not impaired. If it continues in a merger of only the three original participating bodies, the same influence seems wholly intact.

We do not hope and pray for a super church. We are just as anxious to see unity as anybody, probably more so than many. We know the sordid facts of disunity intimately. We do not confuse unity with merger. We have no historic stand, no axe to grind, no iron will to

have our own way about any thing. All we can do is rejoice at any wise moves of our leaders and sorrow at short-sighted moves that make our "wandering in the wilderness" more difficult. We believe that any unity action that does not bring about more and better understanding between all three groups at the clerical and at the congregational level is misguided. Any merger that does not accomplish the same results is a sham unity, good for interdenominational publicity only.

We hear quite a lot about the clamour and impatience among the laity as a sign that the laity want to see a merger into a sort of super church. Laymen that have had many unpleasant experiences with disunity are more impatient with the type of disunity that makes them "heathen" in one Lutheran church body and brethren in another. The super church can not correct that. The well informed lay man to whom we have referred previously, left us with the impression that lay men have little influence in super churches. That may be well too. It would stop the clamour even if it would not correct the condition!

We do not expect to see the day of idyllic conditions at the congregational level, throughout the three great bodies. The pastors must first consider themselves as brethren. We can patiently watch for progress in that direction. We can rejoice at all minute signs of such progress, because we know it will eventually be reflected down through the people. We believe the goal to work to is not a N.L.C. merger but to get a great body of Lutheran brethren and sisters, now outside, to work in harmony with us, to join us, and above all, to be treated as brothers. How could we justify casting aside the progress already made toward that end? Then there will be plenty of time to talk about merger after mutual understanding is more complete. May our pastors, our leaders, work incessantly to make that unity more cohesive at the congregational level. We dare say most congregations have inarticulate wanderers in the wilderness of disunity, if but a little pastoral (seelsorge) thought be given to the matter. We have much work to do among ourselves before we sap our strength trying to influence other Christian communions.

THE CALL

N. M. Ylvisaker

II

"Interpretations Made by the Church"

In introducing our study of the topic assigned: "The Call," we sounded the warning that we would not be able to gain a true appreciation of the Scriptural doctrine of the call to the ministry, unless we have gained a clear understanding of what the Church is. And we called attention to the diconcerting fact that one of our great problems here would be the discovery that down through the centuries and not the least in this modern era there have arisen a variety of theories of what the Church is. Accordingly we shall have to face the disturbing fact that these variants of conception as to the meaning and function of the "Church" will of necessity have the tendency of determining for us as it has for so many others, our attitude toward the doctrine of the divinity of the "call," of the authority on which rests our entire conception or idea of what is meant by the Christian ministry, including under whose direction this ministry receives its mandate and performs its functions.

We quote again the Smalcald Articles (p. 67);"Wherever the Church is, there is the authority to administer the Gospel. Therefore it is necessary for the Church to retain the authority to call, elect, and ordain ministers. . . Wherever there is a true Church, the right to elect and ordain ministers necessarily exists."

"Wherever there is a true church". . .

According to the Augsburg Confession (Art. VIII) "The Church properly is the congregation of saints and true believers." The Apology puts it this way: "The Church is not only the fellowship of outward objects and rites, as other governments, but it is originally a fellowship of faith and of the Holy Ghost in hearts." Again "The Church, which is truly the Kingdom of Christ, is properly the congregation of saints." According to Scripture only faith in the Christ who died for the sins of the world makes a person a member of the Church. It appears, therefore, that not the external connection with a local church, nor the external use of the means of grace nor the external profession of the Christian faith, nor the administration of offices in visible churches, nor the effort to imitate Christ's example by outwardly following Him (Acts 5, 14) can make a person really a member of the Christian Church, as Mueller has put it; for only a true believer in Christ is a member of His holy Church (Acts 16,31).

This is the church which is designated as the *Universal Church* (ecclesia universalis) or the *Invisible Church* (ecclesia invisibilis). The Lutheran Church then professes the Scriptural doctrine that all true believers are members of the Church, while unbelievers are not members, even though they are outwardly joined to a visible church. While the Lutheran Church sincerely believes and confesses that it is the true visible Church

at the same time holds that all sincere believers in erring churches are truly members of Christ's Church" (Mueller).

The Biblical doctrine of the Church is built up on the central doctrine of justification by grace, through faith, so that it stands or falls with that doctrine. To be a true member of this universal, invisible church means that the church rests all its claims on Christ's vicarious satisfaction; on the doctrine of the means of grace by which we become members of Christ's Kingdom; upon faith as the receiving means; and upon the Scriptural teaching of sola fide and sola gratia without which no one can see God.

So the Church rightly considered is the Communion of saints which we confess in the 3rd article of our most holy faith and these saints are saints of God because they fellowship with God only through their faith in Jesus Christ as the Savior of their souls. So the church, when properly understood in its manifestation as the ecclesia universalis is *one* Church; it is a holy Church; it is all embracing, including as it does all believers at all times and in all places; the Church is apostolic because it accepts the Gospel as taught by the Apostles; and it holds to the position that outside this Church invisible there is no salvation.

However, it is also true that this Church which we ascribe as the invisible Church of the communion of saints cannot function in local situations save through local units. We call these units the local congregations, and Scripture teaches clearly that these are not two different Churches, or two different kinds of Churches. The Church universal consists of all true believers who are found in the local Churches. Local churches, therefore, properly understood, are true believers, or true members of the Church Universal, who are joined together in a visible communion for the purpose of executing the office of the Keys, or the peculiar church power which Christ has given to His Church on earth. The local church, properly understood, consists therefore only of true believers. This is a difficult distinction to make, and even Christ must warn His disciples to greatest care lest in correcting abuses which are sure to exist the elect be uprooted with the wicked. Let them remain together till the harvest, He says: Then shall the separation be made by Him who never makes a mistake, and the Church invisible shall become the Church triumphant and inherit the glories of heaven.

The Church is therefore, as Gerhard has stated (XI, 82) "*visible* with respect to the called, *invisible* with respect to the elect; *visible* with respect to outward fellowship, *invisible* with respect to inner fellowship; *visible* with respect to outward means and instruments, . . . *invisible* primarily indeed and chiefly with respect to faith and the inner gifts of the Holy Ghost in the regenerate, which cannot be perceived by human eyes; finally, with respect also to the Head of the mystical body, whom now we do not see, and because the discerning of the good from the hypocrites, with whom they are intermingled in the visible Church, has been left only to the divine knowledge."

Again: "We by no means introduce two Churches as opposed to each other, as though the visible and invisible Churches were contradistinguished species; but we say that the visible and invisible are one and the same Church, with a *diverse* relation." — "For the invisible assembly of the elect is comprised under the visible congregation of the called, because the elect are not to be sought outside the assembly of the called, and the Church of the called is more comprehensive than that of the elect (Matt. 20, 16). Whoever, therefore, belong to the invisible Church, i.e. all who are elect, are also the called, but not the reverse." (XI, 83)

One writer says therefore: "We therefore rightly define local Churches as assemblies of true believers, who are gathered at a certain place for the purpose of preaching the Gospel and administering the Sacraments." And again: "It is indeed God's will and ordinance that Christians should establish and maintain local Churches; for without them the Christian obligations of preaching and teaching, of administering the sacraments, and of reproving and disciplining the erring cannot be performed." (Mueller p. 554-555).

All of which pertains to the proper appreciation of Scripture's doctrine of the Christian ministry and of the call to this holy office. For with this appreciation must always come the final conviction that without the authority which this conviction emphasizes, there can never follow the assurance that the call to this holy office carries with it the divine promises of God.

It is the local congregation which must take the responsibility of functioning visibly as the representative on earth of the invisible or universal church; and it is this local congregation which must accept the responsibility of carrying through to its conclusion the charge to make Christ's Gospel of salvation known to the world. It is this local congregation which must call and elect pastors and separate them for the direct service as ministers of God.

Now then where are we? We are right where we should be. And we accept all the implications of everything the Scriptures and our Confessions have to say regarding the divinity of the call to the Christian ministry and the authority which gives validity to the call to this holy office, recognizing as we do that the authority *is God*, and the call is *from God*, and the office is *for God*, and those to be served are by these called servants to be brought through the Spirit's mediation *to God*. No greater claim can be made than this; but no greater sin can be committed than to deny the divinity and the authority and the office and the means and the goal of this lofty spiritual service in the Kingdom of God.

Any deviation from this interpretation of God's saving purpose must be rejected by those who believe God's Word. And it must come as a shock to those who believe God that even His Church, the representative of His divine will, has not always been faithful in shouldering the responsibility of God's divine purpose. Indeed, it

must come as a tragic and disillusioning revelation when Church history must record the same tragic failure to understand and accept God's purposes with the "call" through each succeeding generation as it must with the generation which now claims the blessings of the Christian Church, but which, at the same time, is largely so indifferent and even hostile to the divine purpose of this most holy calling.

The Kingdom of Christ exists only with the Word and Sacraments. The marks infallibly indicating its existence, its presence at a certain locality, are the preaching of the Gospel and the administration of the Sacraments at that place. The Gospel and the Sacraments are the only means by which the Holy Ghost creates and preserves faith.

But soon the Church arrogated to itself in its wider functions as representing the existing congregations accepting its world claims, the powers and the authority belonging only to the local congregation, until in the Roman Catholic system there developed the claim, dominant in it till this day, that it was *the visible Church of Christ,* posing as it does till this day as the "ecclesia, extra quam nulla salus est." The holy Christian Church became the holy Roman Church. The ministers of the Christian Church became in Romanism priests and bishops, archbishops, cardinals, and popes, and the authority belonging to the congregation became by arrogation the power of Romanism as such. The ministry of the Church was made subservient to the claims of pontiffs and ecclesiastics who developed a system of sacerdotalism and hierarchy which has made of Roman Catholicism a menace affecting the civil, intellectual, religious and spiritual freedoms of all the world. Theirs is no longer the authority of the Word of God. Their priests are no longer the called servants of churches and congregations. They have all lost their freedom, and congregation and priest have become the political and religious tools of unscrupulous totalitarian authoritarianism as dangerous to society as is the totalitarianism of atheistic communism with all its wild claims.

Equally condemnable is the doctrine of Caesaropapism, with the ambition of earthly rulers to prescribe and dictate to the Church. The most recent pitiable example of this misplaced ambition to dictate to the Church is President Truman's attempt to tell the Protestant Churches that they must unite and his equally tragic decision to nominate an ambassador to the Vatican in direct violation of our Bill of Rights divorcing religion from all interference on the part of the State.

While Roman Catholicism has thus degenerated and distorted the ordered processes of the Word of God and made of its ministers or priests the slave tools of unscrupulous ecclesiasticism, they are not the only ones to misinterpret, circumvent, and misuse the intention of the divine will of God. There are innumerable others who distort the divinity of the call and usurp the right of call and authority to ask men to serve as ministers of the Gospel and interpreters of the ordinances of God.

There is the error of the Donatists which insists that a congregation in which sinners are still found is no true Christian assembly. There is the Eastern Catholic Church which joins the Roman Catholics in their claim that the Church cannot err, churches which can make even such blasphemous claims as the infallibility of its ruling popes.

There are the errors of Catholics, Episcopalians, and even some Lutherans who claim for the ministry apostolic succession, asserting that only those can be true priests and ministers who can trace their succession back to the apostles, although Scripture shows plainly enough to convince even the simple minded that apostleship ceased with the death of the original twelve plus Paul, and that the right of call has passed from the realm of the immediate into the mediate through the exercise of the direct call of established Christian congregations.

There is the perversion of all those who have fallen under the delusion of the Enthusiasts who insist that only the "inner call" gives sanction to the ministry in the Church of Christ and who whether they be Quakers or Methodists, Anabaptists or Pentecostalists accept for their spiritual direction only such as presumably have the endowment of the Spirit of God. And all the while some of these churches, in effect the Presbyterians, in actual practice certainly the Methodists, place the power of call in the hands of appointed supervisors: in the case of the Presbyterians in their Presbytery which must give its sanction to the call of congregations to ministers chosen; in the case of the Methodists in the House of Bishops which has usurped the authority of the local congregation by itself not only selecting ministers for service, but claiming the sole authority for placing men willy nilly in the pulpits of every church in the diocese; in the case of the Episcopalians in the claim that only by the laying on of hands by Bishops in the apostolic succession, can there be certainty that their ministry is of God, in the case of some Lutherans by placing this power in Synods and Councils.

All of these deviations, whether in Roman Catholicism, Reformed or Lutheran ecclesiasticism, or sectarian mysticism, represent a form of sacerdotalism and ecclesiasticism which have accepted either boldly or subtly the teaching that the administration of the Gospel and the Sacraments does not belong originally to the Church, but to the incumbents of the ministerial office as such.

There are no bishops "jure divino." There is no house of bishops authorized to call and place ministers. There is no Presbytery authorized to pass on the qualifications of men called by the local church to serve as preachers of the Gospel. There is no hierarchy, no college of cardinals, no pope authorized by God to seize the power and authority deposited by God only in the congregation of believers functioning as a church of God to provide a spiritual gospel ministry in their midst. There is no sanction ever given the Irvingites to resurrect the apostolate with its special prerogatives and rights. Not even a shred of evidence that the claims of apostolic succession and the investiture into the holy ministry by the laying on of hands of such who claim apostolic succession, whether these carry the names of Roman Catholi-

cism, Church of England, Church of Sweden, American Episcopal. There are no Synods who have received the power from God to rule. All of them, in greater or lesser degree have distorted the idea of the Church by identifying the visible collective organizations of churches with the ecclesia universalis or the invisible church of believers; and they have usurped in greater or lesser degree powers and authority delegated only to the local church to create knowingly or unknowingly an ecclesiastical system of sacerdotalism which, speaking historically and generally, has in it seeds of danger which can prove disastrous in the extreme to the churches and the people served. (See also Concordia Cyclopedia P.475).

The ministry does not constitute a holy order nor a holy priesthood. The Church, the local congregation, possessing the "Key," has supreme jurisdiction, possesses the plenitude of spiritual, ecclesiastical powers. In other words, the Gospel and the Sacraments, as Mueller has said, have been committed not to a body within or above the Church, but to the body of the Christians, to be administered by the called ministers of the Church. (Matt. 28:18-20; John 20:22f.; Matt. 18:17f.; I Cor. 3:21f; I Pet. 2:9; 5:3). Secondly, the Christian people, not a particular class or order, are required to test the teachers, to accept or reject or retain them as teachers. (I John 4:1; Matt. 7:15). And finally, the Church has principally the power of calling pastors, electing elders and other officers, and of ordaining them to their set-apart ministry in the Kingdom. Not even ordination, but the call of the congregation makes the minister. That is a truth we can never afford to ignore. It is a doctrine we had better not ignore or abuse. It is a message which comes direct from God and has in it all the authority which makes the Church what it is and ordains a ministry which has in it all the authority God has invested it with, for the building of His Kingdom, and for the saving of souls, — for time and eternity.

Read Hebrews, Chapter 3, -4, 1-2; Chapter 5, 1-10.

So the author of our salvation is God; the One who has saved us is God; the One who calls is God; the One who brings believers into holy communion of faith is God; the One who gives His Church the means of Grace is God; the One who sets men apart for the holy ministry is God; the One who gives men authority to call mediately is God; the One who gives eagerness to accept the call is God; the One who walks with His ministers into their ministry and grants daily strength and courage and faith to carry on is God; the One who blesses their Gospel ministry is God; the One who makes men listen to the message of salvation is God; the One who helps men to persevere to the end in their Christian faith is God; the One who leads men home to glory is God; the One who provides the House of many mansions is God; the One for whose glory heaven is heaven is God; and the One who is to be worshipped and adored and served throughout all ages of eternity is God, to whom be all the glory through Jesus Christ our Lord.

How great is the glory of our most holy calling; how comforting to know we are God's messengers; how strenthening to realize we run God's errands; how thrilling to be always sure that He walks with us and talks with us and calls us His own as daily He holds the nail-scarred hand of His only Son in benediction over the person and work of all those who give themselves in faith into the greatest ministry this side of heaven! God give each one of us the faith to believe!

III

The Problem Before Us

If we are to face the problems before us, and let us confess at the outset that these problems and difficulties are so numerous as to seem almost insurmountable, it is accordingly of the greatest possible importance that we have a correct appreciation of what is meant by the "church", what we mean when we speak of the Christian ministry; and finally by whose authority the church is the church and by what right this church calls men into the full-time service of God. To recapitulate, therefore:

I. While we believe and confess that the church is one; that it is invisible and as such undefinable by men; that it is a communion only of those who truly in their souls believe in Christ as Saviour and Lord; still the church in its visible manifestation must be defined in its local units as assemblies of true believers, who are gathered at a certain place for the purpose of preaching the Gospel and administering the Sacraments and functioning through the Office of the Keys as the mediating agency for the salvation of souls in the Kingdom of God's grace. It follows that it is indeed God's will and ordinance that Christians should establish and maintain local churches; for without them these Christian obligations, enjoined so definitely, cannot be performed. (Mueller). Never must we forget, however, that while the local congregation is the focal point for carrying through to their intended goal the purposes of God in His Church, that still according to Scripture "the Church properly is the congregation of all those who through faith are united with Christ and who therefore are also holy though they are not yet perfect (Hove P. 365). There is an invisible Church which is the communion of saints or saved ones. But this invisible Church functions in God's determining plan here in the world through a visible congregation where often believers must accept the presence of such persons who do not always give evidence of being members of Una Sancta. "The believers in this external organization are the Church proper, to which the power of the Keys and all rights associated therewith properly belong" (Hove).

"The local Church has, furthermore, the power of the Keys immediately from the Lord, not from any church body, nor from any collection of churches, not even from the Church universal. These rights have been granted immediately from the Lord. The local Church has the right to provide for the administration of the Means of Grace in its midst, to establish and maintain the ministry, to call pastors, to exercise Church discipline, etc., everything, as a matter of course, in accordance with whatever

the Lord in His Word has more particularly ordained respecting the exercise of these rights" (Hove).

II. "As Christ will build up and govern His Church by His Word, it is His will that the ministry of the Word shall be established and maintained in the Church, and that it shall be administered only by those who are rightly called to this office according to the Word of God" (Hove). Such a pastor is not the master, but a servant of the Church. He is at the same time not a hireling, because he is the servant of Christ, to whom he and indeed the Church itself shall be accountable.

This public ministry is not the same thing as the spiritual priesthood of believers. For while all believers are priests, not every Christian is entitled to administer the public ministry. For this purpose a special call is required. The ministry is indeed based on the spiritual priesthood of believers, but it is at the same time a divine institution through which God works His will for the establishing of His Kingdom of grace, its maintenance through Word and Sacrament, and its perfection through the sanctified faith and lives of its members. To this service God called men immediately during the long process through which the formation of the Church in the world was accomplished. Now God calls men into the ministry mediately through the church or congregation established through the preaching of His Word.

III. Local congregations professing a like faith have the right for all practical purposes and in order better to further the larger work of the Kingdom entrusted to them, to join with other churches or congregations in organizing and maintaining synods or councils. But synods must never attempt to arrogate to themselves the rights of local congregations, or try ever to set aside the rights and privileges of the local church, which is indeed "an ordinance of God, appointed thereunto in His Word." Synods and Councils (whether Catholic, Presbyterian, Methodist, Episcopalian, or Lutheran) are not a sort of super church. For neither individual persons (popes, princes or presidents) nor assemblies (church councils, synods, pastoral conferences, parliaments, consistories) have been ordained by our Lord to decide questions of faith or church polity. For all questions of faith Scripture is the only source and norm (I Peter 4:11), while questions pertaining to the external management of the churches are adiaphora, which must be decided in brotherly love according to the principle of Christian order and expediency (I Cor. 14:40). Synods have, therefore, advisory powers only and these only by authority of and delegation from the local congregations involved. Even a Synod's legislative authority is limited only to such authority as is delegated to it by its member congregations! (Mueller) It is the local church or congregation that is supreme, because it is an ordinance of Christ. A general church body has no right to reign over the individual congregations, or to deprive them of their rights or to limit their rights, or to impose upon them anything that conflicts with the Word of God (Hove p. 380). The authority of synods and councils is accordingly purely delegated, not at any time final nor absolute. It is the church, the local congregation, possessing the Keys, which has supreme jurisdiction and which possesses the plenitude of spiritual, ecclesiastical powers, but even their power is relative coming as it does from God. (Popular symbolics P. 109; Cfr. Schmid Doctr. Theology P. 602)

IV. As no Church body or Church organization of whatever name has, accordingly, any divine right of exercising legislative or governmental or even confessional authority over its local constituent members, except by delegation of such powers by congregations involved; and as the Scripture nowhere has ordained that synods and councils can arrogate to themselves the authority of a sort of superchurch; so also there are no holy orders in the Christian ministry, no house of bishops, no grades or degrees in the ministry, no idea of superimposed authority as though position can be translated into power and convenience into pre-eminence. In Scripture the terminologies used to describe the ministry: pastor, presbyter, bishop, shepherd all mean one and the same office. The ministry is itself the highest office in the Church. All incumbents of the ministry are of equal rank and equal eminence. There are no grades by divine right. There are no presidents or bishops "jure divino." At best there can be only a "primus inter pares" and he is placed in such a position only in the exercise of Christian liberty where congregations for purely practical purposes decide to place administrative powers in the hands of chosen or elected persons, for a time, in order that the larger effort of the Kingdom may have proper supervision and administrative guidance and care.

Ministers are distinguished from laymen not by membership in a holy order, but by their incumbency of an office to which they have been properly called by God through the mediation of His Church, and because they have been assigned to a service which through Word and Sacrament has the divine intention of bringing salvation to immortal souls.

V. So whether you approach this problem through the establishment of a concept of what the Church is and what the Church has been divinely charged to be and to do; whether you look at the church in its invisible manifestation as the body of true believers; or you see it in its local habiliment as the divinely appointed agency of mediating the will of God on earth; whether you study it as a body possessing the Keys and the means of grace for the salvation of mankind; or whether you confront its God-given obligation to call and maintain a ministry entrusted with the propagation of the gospel ministry of salvation; you will always fundamentally, ultimately and finally face the basic fact that we are invading in our study here the problem of divine authority, of God-given rights and responsibilities, of a divinely mediated call to special service, and of a divine plan which makes use of God-chosen means of reaching the world with the saving Gospel of Jesus Christ. To anyone at all seriously concerned about accepting and following the will of God there must arise a new respect and a holy awe for the

majesty and power of God; for His all embracing love and mercy; for the world-saving intentions of His goal and mission; and for the glory of His divine purpose of entrusting these plans for their completion into the hands of a communion of believers who must yet function festered by the frailties of human flesh; and in the care of called individual members of a spiritual priesthood to whom has been entrusted for a season the glories of declaring to men the full counsel of God for man's salvation.

This sense of recognition of divine authority and power and love and mercy and salvation is all contained in the revelation of God, known as Holy Scripture. So the authority back of all these declared purposes of God must be contained in the authority accorded His revealed will in Holy Scripture. No one is going to agree to this authority unless He has been himself gripped by the authority of God's Holy Word. So the word must be divine, the Bible must be inspired, every word of it, else using it in any other way than admitting fully its divine authorship and authority we vitiate its every intention and purpose. The end of which would be to deny the divine authorship of His believing Church, of the Means of Grace, and of the ministry by which the salvation this Word proclaims is made to bring its message to all mankind.

It is accordingly a problem of authority and of the divinely inspired purposes of God. It is at the same time a matter of faith. Indeed, it is supremely a matter of faith. For if there be no faith, or if there be doubt instead of faith, there can never come that assurance that God is functioning now through an agency in which there is at all times at work the communion of saints and in which there are called saints to minister the holy will of God. It is one of the great dis-services of Modernism and Liberalism that they have developed a school of theological thought which is built on the quicksand of doubt and unbelief; and it is one of the great tragedies of today's church that through this school and its doctrine of skepticism, the Church has no longer the convincing assurance that God is God, that the Church is the Church He has empowered, nor that the men who have been called into the holy ministry are the set-apart men of God placed in the Church to do His will. Where doubt has displaced the assurance of faith there can be no faith in the divinity of the call. Where there is no faith in the divinity of the call there can be no sense of mission. Where there is no sense of mission the Church has become only a human institution of the more-or-less, and its ministers the errand boys of the less and less. There is no sense of the majesty and power of God there; no assurance of the presence and saving purpose of a Spirit-guided ministry; no conviction that our holy service is holy at all. There can be only the hopelessness, felt sooner or later, of a lost cause; the futility of an impossible job; and the tragedy at last of a lost God as such ministers plod along from one uninteresting and disappointing task to the other with the goal in view at last only of a whited sepulchre with no living Christ at hand to raise the dead.

From the hopelessness and despair of such a lost cause, may God in mercy preserve us! To the glorious consummation of Christ- and Spirit-filled ministry in perfect trust to God's saving promises may He lead us, as out from this communion of saints we walk with heads lifted high and hearts filled with faith to do the will of God!

So we believe with all our heart the inspired and inerrant Word of God which on the authority of God has instituted a holy Christian Church which is the communion of saints; has granted to this Church the priceless gift of God's Spirit through Word and Sacrament; has enpowered this Church with the right of call to individual saints to become special ambassadors of Christ and true shepherds of immortal souls; has blessed these shepherd-ministers with the assurance that they are God's servants as through faith in the divinity of their call they give their lives in service to others; and has promised the Church and its ministry that His presence will go with Church and shepherd to the end of time as they together carry through to its glorious consummation the mission of Christ for the evangelization of the world and the salvation of souls.

Strange is it not that men should come to doubt such a Lord, reject the authority which gives power to Church and ministry, and deny the divinity of a call which down through the ages has given courage and strength and faith to these servants of His to the heroic service which for time and eternity has marked their mission and ministry with the eternal approval of God.

But that is the problem we face. It is the problem the Church of God has always faced, and tragically it is the problem the Church always will face till Church militant has been translated into Church triumphant, and these ministers of God's glorious, world-saving plan have become the shining saints who before God's throne shall sing the songs of the redeemed forever and ever.

We have already referred to the deviations and misinterpretations of Roman Catholicism with its sacerdotalism run mad; its creation of a hierarchy with their assumption of powers and authority never allowed by Scripture; its totalitarian concept of a Church and of a holy order of clergy contrary to everything God had intended; and its assumption of divine prerogatives which blasphemously permit them to declare doctrines never found in Holy Writ; which by papal fiat, claiming infallibility, sends some souls into hell-fire and clothes other souls with sainthood of immortality, thus invading prerogatives belonging only to God. Not satisfied with an assumption of power over the Church, over their clergy, and over everything holy, this Church has claimed the prerogative of invading the realm of the secular province of the State, claiming final authority even in purely secular and political matters to such extent that today it rests satisfied with nothing less than political subservience to the authority of this Church. That is ecclesiastico-political authoritarianism and totalitarianism run mad.

But every deviation running contrary to the expressed

fiat of the Word of God is equally dangerous because it permits itself to accept concepts and doctrines at variance with the expressed will of God. It matters little what the deviation is; whether the views of enthusiasts or mystics, of holiness groups or modernists, of Calvinists or Lutherans. If in any way their findings impinge upon the authority of God and run counter to His expressed will, they are equally wrong and equally condemnable with the false assumption of authority of the Roman Catholic Church. Whether their views tend in the direction of a super church idea; of the unionistic compromise; of a minimizing of local congregational powers; of the transfer of powers by ingenious misinterpretation of the Word of God to Councils or Synods; and by a creation of a clerical order counted upon to assume powers delegated only to the Church and thus to frustrate the will of God,—all this is contrary to Holy Scripture and robs the Church of that divine blessing God has intended for those that are His.

It is an amazing experience to study books on Doctrinal Theology or books on Symbolics or Church History and to discover by how many ways the Scriptural Doctrine on the Church and its ministry has been compromised. Hollaz can therefore say: "Every particular and visible Church may be so corrupted by fundamental errors, that the teachers professing false doctrine may prevail, and constitute the public ministry, the small number of true believers lying concealed under the multitude of errorists." Gerhard (XI, 109) adds: "We say that not this and that particular church alone, but absolutely all the particular churches, and, therefore, the entire visible Church, can be obscured by a cloud of corruptions, errors, scandals, heresies, persecutions, etc., and be reduced to such a condition that its outward splendor and glory may fail, and there may no longer remain *any manifest and visible assembly* to rejoice in the pure ministry of the Word as it sounds forth publicly." However, the Church is never "hidden in such a manner as not to be seen by some, if not by the world and the unbelieving, yet by pious confessors in exile and concealment;" even in the deepest depression of the Church, the confession of some of the martyrs shines forth, and presents the clearest testimony to the perpetuity and truth of the Church."

To tamper in any way with God's ordinances or with His call to the Christian ministry is dangerous in the extreme. To play the game of politics in the Christian Church is to invite involvement with the holy will of God and provoke the just condemnation which comes as a result of such sacrilege. To play politics in God's House for personal or group advantage is to invite for oneself the confusing consequences the political minded gain when, facing the results of your folly, you lose the respect of the communion you have been called to serve and you gain only the reward of the unprofitable servant who in his disgrace found himself in the outer darkness of God's disfavor and man's contempt.

While we in American Lutheranism have been kept singularly free from the authoritarianism of European Lutheranism, with its State Church affiliation and its Church State problems of officialdom and State interference with congregational rights and privileges, — still the confessional battles that have been fought and the conflicts recorded in our church's history give ample warning that here, too, the battle against the consistently steady pressure of those who lust for power in the Church, whether churches or synods or ecclesiastics, must be consistently and courageously fought, lest we give way to indifference and carelessness and thus we lose the priceless heritage of freedom to worship God and freedom to serve God and man in His Church.

All American Synods have a history of these conflicts in authority, some being afflicted with an overemphasis on the authority and powers of synods and their various functioning boards, others being burdened on the part of officialdom with an overwhelming sense of importance of position and consequent personal power of elected officers. Till sometimes the tragedy of it all becomes the scandal of the Church itself. Elected position can not be equated with the called position of the servant of God. But a called servant can become a blessing as an elected officer, if there is in Him the humility to remain a servant, and the supreme realization that in his position he is constantly aware that the authority and the power belong only to God.

In our own Church we try to encourage the true democratic freedom enjoined upon us by God. In respect to the Church we believe and teach the supreme autonomy of the local congregation. In respect to the ministry we cling to the Scriptural injunction that only the called ministry can truly serve a church which accepts the Means of Grace as the God-appointed way that leads to salvation. We decry and despise politics in the Church of whatever name and description. We repudiate the methods of those who attempt to gain advantages by unscrupulous or questionable methods. We deplore any evidences of pressure groups, any attempts however secretive of influencing elections to Church-wide offices, or worse still of attempts at influencing unduly local churches in their sacred responsibility of calling into their midst a true shepherd of souls. We want nothing that smacks of trial sermons for consideration for a call as pastor in local churches. We rebel against every evidence of official, misdirected authority. We discourage every evidence of favoritism on the part of groups or institutions. We want our Church to be truly free, a sanctified servant in the Kingdom processes of the Church universal, a ministry acceptable to God in a day of world rejection of God, a House of God builded on the Grace of God preparing her for the City of God up yonder, a communion and a fellowship recognizing its supreme obligation as members of the communion of saints here and God's promise of a perfected communion of God's saints in Kingdom Come.

But with this sense of mission there must always be joined the conviction that the Church is God's; with this service there must be the constant realization that the ministry is God's. With this ministry there must

llow the assurance that the authority is God's. Indeed hat all is God's, everything — Church, ministry, mission, eans of Grace, goal and promise. Everything is God's, e are God's, the plan is God's, the goal is God's, the eaven itself is God's where the Church militant shall e the Church triumphant and where we who for a time ere the called ministers of His divine grace shall now be ne heirs of His salvation as there sounds forth from His hrone the eternal word of His reward: "Well done, good nd faithful servant. Enter thou into His glorious Kingom of rest and service forever and ever." Acts 20:28. "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood." Overseers, shepherds, pastors, ministers to feed the Church of God! Purchased with His own blood! What a mission! What a service! What a ministry! What a price paid! What a God to plan it all! What a glory to reach for and to be reached by those called to do the will of God!

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." II Cor. 7:1.

CORRESPONDENCE

SOCIAL PRINCIPLES

Sir:

I have read the Lutheran Outlook for some time and just recently subscribed for it. I had formerly received the impression that your paper was fair and openminded, in particular in your approach to the question of the churches and their position on the social problems of the day, but your editorial "Pink Fringe Cut Off" in the June, 1952 issue, pg. 164, soon changed my impression. Editorials like this in a church paper are not alone disturbing because of the friction they create between the adherents of the two opposing views involved, but such editorials are galling because of the manner in which basic facts are distorted. When you congratulated the Methodist Church on the "rightist" wording of their new Social Creed and their step to the right in the program adopted for their newly formed Board of Social and Economic Relations, it did not seem to occur to you that the "rightist" position taken by the Christian church at large, down thru the centuries, has been of no credit to the church. And in view of this historic fact any Social Action program of a rightist leaning, adopted by any Christian church today, is just as untenable as such a position has been for the Christian church in the past. When one reads comments on the position taken by any Christian church regarding the Social Order, such as covered by your editorial, one is tempted to inquire if your church intellectuals aim to picture the social teachings of Jesus as being of a "rightist" nature. If that is not the aim in your approach to this problem then why are you so elated over the "rightist" leanings of the Social Action program recently adopted by the Methodists? If you cannot justify the "rightist" social philosophy of any Christian church on the basis of its conformity to the social teachings of Jesus then what are you attempting to justify in your editorial "Pink Fringe Cut Off"? As a church layman and just a dumb farmer I'll dare you to try and prove that the social teachings of Jesus were of a "rightist" nature. Well, if the social teachings of Jesus were not of a "rightist" nature then what is there that is so Christian about the "rightist" social philosophy adopted by any Christian church? And if such social philosophy adopted by any Christian church cannot be proven to conform to Christian principles, then why is such a program of philosophy adopted in the first place?

In your editorial you placed yourself on record as definitely approving the new Social Creed of the Methodist Church while you likewise, just as definitely, went on record as disapproving the Social philosophy of the Methodist Federation for Social Action. I am no Communist but I know something about the Bible and Church History as well as secular history and in view of this wish to inquire, in their adoption of the long paragraph quoted, to take the place of the sentence from the Social Creed of the Methodist Church which formerly read:

"We stand for the principle . . . of the subordination of the profit motive to the creative and cooperative spirit" just wherein did they improve upon their Social Creed? In their former position the Methodists neither condemned the profit motive nor the right to acquire and hold private property. What they adhered to was the principle that the profit motive should be "subordinated" to the creative and cooperative spirit. In other words, what they advocated was nothing more than the idea that there were other things to live for than profit for profit sake. In their new statement on their Social Creed they couch their aims in such ambiguous language that what one finds in it is a heap of platitudes and contradictions which in themselves explain nothing but their own ambiguity.

In the first, 3rd, 4th, and 5th sentences in the paragraph you quoted, the Methodists at San Francisco expressed themselves in favor of social principles that, in many respects, are quite acceptable to any student of the Social order, but to what avail are such favorable statements when in the second sentence in the same paragraph they condemn and deny the very fundamentals that are prerequisites in making the philosophy expressed in the rest of the paragraph a reality. In their positive statement they advocate the principle of the right to acquire property and the private ownership thereof. To this they add that such principles shall be predicated upon such Christian fundamentals as the Christian process, Christian Stewardship, and judging economic practices on the basis of the Christian Gospel. But how can they implement into action these Christian fundamentals when they flatly deny that they espouse any economic system and that they refuse to identify Christianity with any economic system? To any student of these issues it is common knowledge that the principle of acquiring private property and the right to private ownership thereof are principles that are lifted bodily from the philosophy of Capitalism and because of this the Methodists espouse Capitalism in their present Social Creed whether they admit it or not. And if they gear their economic principles to the Christian process and Christian Stewardship they identify Christianity with the economic order of Capitalism no

matter how much they deny this basic fact. It is this senseless contradiction injected into their main statement of principles that makes the whole statement into a set of meaningless platitudes. And it is these same meaningless platitudes which you, as editor, see fit to congratulate the Methodists for having adopted.

In regard to the set-up of the organization under which the Methodist Federation for Social Action functions I will admit I am not familiar with it, but I refuse to accept the odium you attach to it because you condemn them on the basis of their supposed "leftist" leanings and not on the basis of whether they were right or wrong in what they advocated and promoted. When one notes that bishops, theological professors, and others high in the councils of the Methodist church are the ones who promote the Federation for Social Action it certainly cannot be said that these promoters belong to the lunatic fringe which is the charge frequently heaved at social reformers. Furthermore, when you attempt to discredit the Federation for Social Action on the grounds of their purported left-wing tendencies we merely inquire, by what criterion do you judge them? Are their left-wing tendencies regarding the Social teachings of Jesus unchristian? if not, then what is it that is so obnoxious to you in their social philosophy? If their left-wing social philosophy conforms to the social teachings of Jesus then what are we to say about the rightist social philosophy in the new Social Creed of the Methodist Church? The social teachings of Jesus cannot be both left-wing and right-wing at one and the same time, neither can the social creed of any church. So if you cannot prove which of the left-wing and right-wing approaches to the Social Creed of our Christian churches is Christian and which is unchristian then you have no justified reason for defending one of these sets of principles and for condemning the other. The net result is that your approach to the issue covered by your editorial in question is not based upon rational thinking and proven facts but instead rests on conceit, prejudice and just simple vanity. And since when has such an approach to the teachings of Jesus become acceptable in Christian circles?

In conclusion will reiterate that the rightist approach to the Social teachings of Jesus held and maintained by the Christian church in the past centuries is of no credit to the church. Instead, this position maintained by the church is a plain disgrace. The records of history well verify this fact. In recent months I have read copiously on the Reformation Era, covering the period leading up to the Reformation as well as the period of the Reformation itself and the more one reads the more one becomes astounded at the disgraceful attitude the Christian church has taken towards the social teachings of Jesus, down through the centuries. In view of this permit me to state that as a Christian layman and just a dumb farmer this is one individual whom you did not mislead nor fool with your asinine editorial. We, however, wonder if you have enough Christian deceny about you restate your position with less prejudice and more Christi feeling, than expressed in the last editorial.

Yours truly,
Clarence Tweet, Reeder, N. Da

— O —

SCRIPTURE VERSIONS

Sir:

In the article on "Scripture Text in Service Book" your July issue, the "Joint Commission on the Liturgy" h the following: "Except in the Augustana Church and t Danish Synods, all the books which have printed lessons a which are in the hands of the people, use at present t Authorized Version of the Bible."

This is not quite correct. In 1915 the United Norwegi Lutheran Church published an Altar Book containing thr series of texts (Epistles, Lessons, and Gospels) for the e tire church year. These texts were taken from the Revis Version of 1881-1885. The Norwegian Lutheran Church an The Evangelical Lutheran Church have continued to prin and sell this book, and it is now being used by at least a fe thousand pastors. If any change has been made in la printings, it surely has not been by a substitution of t King James translation.

In our texts for next Sunday (Tenth after Trinity) t only difference between the texts in this book and the Ame ican Standard of 1901 is that the book has "carcases" a the American has "bodies."

So when this Commission says "That we reaffirm o position to RETAIN the King James Version," the statem is not appropriate so far as the large membership of the EL is concerned. The suggested retention would be turning t clock back three hundred years.

In regard to "the substitution of more precise expre sions," will the "etc." at the end of the paragraph inclu "who" for "which" when referring to God and men? a Will it include a change in the misleading language in Ma 9:13? and "may" for "might" in many places? In Luke 2: will the proposed book have the incorrect "Joseph and h mother," or will it conform to the Greek text and say "h father and his mother"? In Luke 3:43 will we get the i correct King James "mother," or the Scriptural "parents"

Seeing in the OUTLOOK how many synods have vot against the use of the King James text, one is led to wond what hypnotist has led the Commission to think that t King James is wanted. The American Standard Version good, and has been used for fifty years, Old Testament a well as New.

Olaf Lysnes, St. Paul, Minn.

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NEWS OF THE CHURCHES

herans Plan Merger Welfare Agencies

annover, Germany—Merger of the heran World Federation's two wel- agencies, Inter-Church Aid and vice to Refugees, into a single group led Lutheran World Service was re- mmended to the international As- bly of the world federation here.

he federation's executive committee roved final plans for the merger at heeting held prior to the opening of Assembly. Bishop Anders Nygren Lund, Sweden, president of the fed- tion, presided at the committee eting.

A major aim of the merger is to ieve wider participation by Luther- Churches other than those of the ited States and Canada in the federa- n's Inter-Church Aid work. Respon- ility for this work has largely been ne, until now, by North American therans. Inter-Church Aid includes fields of Church reconstruction and lp for minority Churches.

Representatives of the North Ameri- n Churches asked the executive com- ttee also to recommend to the As- mbly that their missionary activities Latin-America be put under the di- ction of the world federation, with utheran Churches of other countries rticipating in the work.

—— o ——

ngarian Bishops Refuse to Appear Hannover Press Conference

Hannover, Germany—Leaders of the ngarian delegation to the Lutheran orld Federation Assembly here re- sed to appear for a mass interview ith some 200 newsmen covering the eeting.

In a formal note to the press, Bishop ajos Veto, president of the Lutheran urch of Hungary, said that he and shop Laszolo Dezsery would partici- te in one of the daily press confer- ces "when the German press will ve published corrections of the er- neous statements published about ngary until now."

Dr. Harald Oldag, chief press officer the Assembly, said his conversations th the two bishops led him to believe could count on their presence at the ess conference until he received last- inute notice of their withdarwal.

The press officer suggested the Hun- rian bishops were incensed over re- rts that deposed Bishop Lajos Ordass, a vice-president of the Lutheran World Federation, had been refused a travel permit to attend the Assembly, and that he was under house arrest in Budapest.

Dr. Oldag said the bishops had told him that Dr. Ordass had not applied for a travel permit and was not under house arrest.

It also was brought out that the Hungarian delegation had been cautioned by Allied authorities at the German border against any public comments or interviews on political questions. Bishop Dezsery later confirmed this in a conversation with a Religious News Service correspondent.

At this point, an exiled Hungarian at the press conference asked, "is it not a fact that Dr. Ordass and other church yeaders in Hungary are under police surveillance, with no freedom of speech or movement?"

The query came from Anthony Rad-

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vansky, former president of the Luther League of the Hungarian Church who is the nephew of Baron Albert Radvansky, an officer of the Hungarian Church until he was arrested at the same time as Dr. Ordass. Due to serious illness, he did not stand trial.

Replying to the question, Dr. Carl Lund-Quist, LWF executive secretary, said no word had come from Dr. Ordass and that the federation was not informed by him of his situation. Information received indirectly, he added, indicated that Dr. Ordass is "under extreme difficulty in communication."

Asked if the LWF executive committee still considered Dr. Ordass a vice-president of the federation, Dr. Lund-Quist answered in the affirmative.

Bishop Hanns Lilje of Hannover, host to the Assembly, brought the press conference to a close by suggesting that questions about the Hungarian situation should be directed to the Hungarians themselves.

—— o ——

Lutherans Pay Tribute to Oppressed Christians

Hannover, Germany — Delegates to the Lutheran World Federation Assembly here remembered oppressed clergymen and congregations living under Soviet rule at opening sessions of their 10-day meeting.

Assembled in Hannover's historic Marktkirche, the Lutherans rose in a moment of silent prayer for those unable to attend the gathering. They had in mind especially some 5,000 churchmen from East Germany who were denied travel permits to Hannover.

The prayer for the oppressed was offered by Bishop Hanns Lilje of Hannover at a communion service.

Without mentioning the Communists by name, Bishop Lilje said, "Our main thought at the opening of the World Assembly is of our brothers who cannot be with us. We meet without hatred and without fear, but with united spirit that no worldy power can tear asunder."

During the communion service, an offering was taken for "oppressed congregations." Presumably it will be used to help churches in the Soviet Zone.

At the Assembly's first plenary session, it was noted that only eleven delegates from the Soviet Zone were registered. All of them were church officials who had obtained travel permits before the Communist ban was put into effect. Several of these delegates came here directly from a meeting of the International Missionary Council at Willingen.

Preceding the opening communion service nearly a thousand delegates, alternates and official visitors took part in a solemn processional which began at Hannover's new city hall and moved slowly along narrow, winding streets to the Marktkirche.

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"Forward to Luther" Proposed As Lutheran Church Slogan

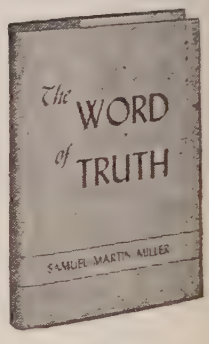
Hannover, Germany—"Forward to Luther!" rather than "Back to Luther!" was proposed here as a slogan for the Lutheran Church.

The suggestion came from Bishop Anders Nygren of Lund, Sweden, president of the Lutheran World Federation, in an address to a plenary session o its Assembly. He spoke on the convens tion theme, "The Living Word in Responsible Church."

"When we propose the motto, 'For ward to Luther!' we could express tht same thought in this way, he saic "Forward to the heart and center o the Gospel, forward to the whole mes sage of the Gospel, forward to Christ Who in the midst of death and human misery is the living and life-givin Word of God!"

Bishop Nygren said that when th Lutheran Church speaks of Luther is not thinking primarily of a characte

The WORD of TRUTH



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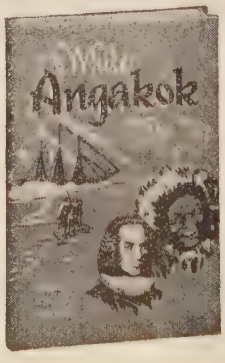
HANS EGEDE AND THE GREENLANDERS

A Tale of Adventure



From the day they landed on the ice-infested coast, the Egedes repeatedly faced situations that called for high courage, faith and patience. The gloom of the long winters and the scream of the foehn winds were symbolic of less articulate terrors in a land where fear and superstition ruled, where fierce Angakoks wielded power as the priests of the evil spirit, Tongarsuk. Yet all was not gloom. Gradually the natives responded to the love of the missionaries and to the gospel they proclaimed. In time, Egede was accepted as the "White Angakok," and was given also a second, dearer title—Pelesse, "the preacher," "the maker of words." 193 pages, $2.75

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history, but rather of his work.

"The things which Luther produced his labors do not lie behind us, in e past, but in front of us, very far in ont," he said. "Luther is not obso-e, but very far ahead of us. In fact, is so far ahead that we have to pend serious efforts to locate him d then work vigorously to catch up ith him."

Declaring that the Reformation "is t an end, but a beginning," the Swed-n theologian said that all the minor storical movements which apparently perseded the Reformation, such as thodoxism, pietism, rationalism, and manticism, had their day and then ssed into oblivion.

"But the Reformation marked a be-nning," he added. "To us it still is e initial stage of something to be complished in the future. Martin uther is just beginning to become fective."

In his address, Bishop Nygren dis-ssed Roman Catholic criticism of Lu-eranism which "often claims that we ck out one specific element of the hristian faith and emphasize it to ch a degree that it is no longer true t false."

According to Catholic critics, he said, is is where "the real error of the eformation lies."

"They say," he continued, "that 'jus-fication by faith' is quite correct, that s long as it is treated as one point of octrine among many there is no ob-ction to it, but that all is perverted y the addition of the word 'alone' . . . uther, they say, followed Paul too losely, too one-sidedly, and thus his eology, discolored by his inordinate yalty to Paul, became heretical."

Bishop Nygren denied this criticism as justified in the case of Luther, but dmitted that some Lutheran writers ave laid themselves open to it by de-cribing the doctrine of justification by aith alone as "the characteristic and istinctive doctrine of Lutheranism."

"No Church has the right to cultivate istinctive doctrines of its own," he sserted. "No Church has permission o declare that in our group we are nainly interested in this or that parti-ular doctrine and to push all other hases of the Christian faith into the ackground.

"No Church has the right to say that we follow St. Paul and do not care for he rest of the New Testament. The aforementioned criticism is certainly n place wherever the significance of Christianity is reduced in such an ar-bitrary, one-sided manner. There is no foundation for distinguishing be-tween various types of the Gospel from which each denomination could choose the one that pleases it best. Christ is not divided. There is only one Gospel. The Church has the duty to proclaim the Gospel, the whole Gospel, and nothing but the Gospel."

Bishop Nygren said that the purpose of the LWF Assembly was "not to re-iterate what the Reformers said, but to re-think our Gospel, the one and only Gospel, the whole Gospel, to study it anew, possibly from a new point of approach, and to express it in terms of today."

The bishop addressed the Assembly in Swedish and simultaneous translations in German and English were made to the delegates, all of whom were equipped with ear phones after the pattern of sessions of the United Nations. Translations were carried to the visitors' gallery by a public address system.

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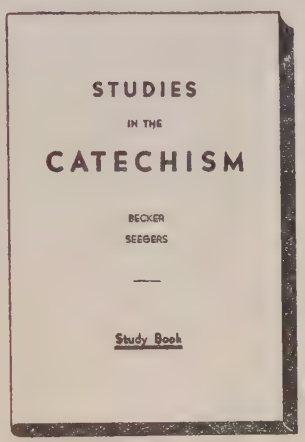
Indonesia, India Churches Join Lutheran World Federation

Hannover, Germany—The Batak Protestant Christian Church of Indonesia, with 500,000 members, and the South Andhra Lutheran Church of India, with 12,000 members, were accepted into membership of the Lutheran World Federation at its Assembly here.

Seated as delegates of the Batak Church were the Rev. Karimuda Sitompul, general secretary, and the Rev. Paido Tua Sarumpaet, president of its Sibolga District, who spent the past year as a student at Luther Seminary in St. Paul, Minn.



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The Rev. Henry W. Mayer, missionary in India of the American Lutheran Church, was seated as the delegate of the South Andhra Church. It is the seventh church body in India to join the federation.

The LWF now has a membership of 52 church bodies in 25 countries, representing more than 50 million Lutherans throughout the world.

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Lutheran Celebration Honors Muhlenberg

Hannover, Germany—A celebration honoring the memory of Heinrich Melchior Muhlenberg, "the father of American Lutheranism," was held at nearby Einbeck during the Assembly here of the Lutheran World Federation.

Delegates and visitors from the United Lutheran Church in America made a pilgrimage to Einbeck, where Muhlenberg was born in 1711. He went to America as a missionary in 1742 and through his pioneering work in Pennsylvania effected the first formal organization of Lutherans in the colonies.

Muhlenberg's eldest son became an aide to General Washington in the Revolutionary War, his second son later was a speaker of the House of Representatives, and his third son was a noted botanist.

Members of the Ministerium of Pennsylvania, organized in 1748 by Muhlenberg, occupied the pulpits of Einbeck's three Lutheran churches on the day of the celebration. They were Dr. Stewart Herman, director of the Lutheran World Federation's Service to Refugees, the Rev. John Schmidt, refugee service staff member stationed in Frankfurt, and Dr. F. Eppling Reinartz, secretary of the United Lutheran Church in America.

After the church services, the U.L.C.A. delegation presented the city with a bronze plaque, commemorating Muhlenberg's achievements in America, at a ceremony in Einbeck's public square. Addresses were made by Dr. Franklin Clark Fry, president of the U.L.C.A., and Evangelical Bishop Hans Lilje of Hannover.

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American Lutheran Leaders See Tito

Belgrade—Dr. Franklin Clark Fry, president of the United Lutheran Church in America, and Dr. Paul C. Empie, executive director of the National Lutheran Council, were received by Marshal Tito at his Adriatic vacation resort on Brione Island.

The two American clergymen are in Yugoslavia on behalf of the U.S.A. Committee for the Lutheran World Federation and Lutheran World Relief. They were scheduled to confer with Yugoslav government representatives and the Central Commission for Religious Affairs in Belgrade to clarify problems of inter-church aid.

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Lutherans Get Agreement

Hannover, Germany—A satisfactory agreement on the distribution of American Lutheran relief shipments in Yugoslavia has been reached with the Yugoslav Red Cross, it was disclosed here by Dr. Franklin Clark Fry, president of the United Lutheran Church in America.

Dr. Fry said the agreement followed a 45-minute interview which he and Dr. Paul C. Empie, executive director of the National Lutheran Council, recently had with Marshal Tito. The two American churchmen were received by the Yugoslav premier at his Adriatic vacation resort on Brioni Island.

Here to attend the Lutheran World Federation Assembly, Dr. Fry said he and Dr. Empie had visited Marshal Tito for the purpose of removing possible obstacles to further shipments of relief supplies from Lutheran World Relief into Yugoslavia. Dr. Fry is president of LWR, material aid agency of the National Lutheran Council.

While LWR goods are made available, he said, the Red Cross indicated its intention to distribute most of the shipments from America in those sections of Yugoslavia in which the largest Lutheran populations live.

The American churchmen also explored with Marshal Tito the possibility of a property being made available for use as a dormitory by Lutherans studying at the Orthodox theological faculty in Belgrade, until recently a part of the University of Belgrade. There is

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to Lutheran school in the country for theological students. Marshal Tito promised a later decision on this matter, Dr. Fry said.

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World's Homeless Called Century's Worst Invention'

Hannover, Germany—The world's more than 50,000,000 homeless persons were described at the Assembly of the Lutheran World Federation here as "the worst invention of our century."

Dr. Herbert Krimm of Stuttgart, director of Hilfswerk, relief agency of the Evangelical Church in Germany, told the meeting that there was no hope the refugee problem would "lessen in frightfulness" in the near future because its cause had not been removed.

The problem, he said, is not caused by over-population but by "the apostasy of man from his Creator and the defection of nations form their Supreme Lord."

"So long as world powers and States are built on a foundation of active atheism," Dr. Krimm said, "the numbers of the World's homeless ones will increase a million-fold.

"The will of man which enthrones the State, or society, in the place of God is the most cruel and bloodthirsty tyrant that mankind has ever experienced. Attila, Genghis Kahn, the thirty Years' War and the French Revolution all pale into insignificance in comparison to it."

When the L.W.F. Assembly met at Lund, Sweden, five years ago, there was a refugee problem only in Europe and the Near East, the Hilfswerk head said. Since then the ranks of refugees have been augmented by the millions forced to leave their homes in India and other millions uprooted in the Korean war.

"Had the spirit which prompts the Christian Churches, and which they personify, been able to spread over the whole world," Dr. Krimm said, "the refugee problem would not have grown into a world problem."

He said that even in western Europe there are countries that "fail to show any feeling of social responsibility for their own refugees, withholding from them the rights and privileges of citizens." While acknowledging "worthy efforts" on the highest political levels to help expellees, Dr. Krimm voiced the belief that "not all the necessary and potential measures had been taken to alleviate the situation."

"Merely to grant legal protection and legal parity to the homeless," he said, "does not suffice to help the expellees build a new existence. Sizable financial resources are required, and these resources must be properly applied.

"The world has quickly become accustomed to view the matter of investments entirely against a background of cold enconomic fact. The world ought to learn that there are social investments and that they will redound to the benefit of the world if properly applied."

Dr. Krimm urged the Assembly to ask that the United Nations take "full notice" of the view that "the world must learn that peace and liberty are inseparable factors required in all areas of life and that social peace is a part of them."

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American Lutherans Honored By German Universities

Hannover, Germany—Four Americans were awarded honorary doctorates of theology by German universities dur-

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ing the Assembly of the Lutheran World Federation here.

Dr. Paul C. Empie, executive director of the National Lutheran Council, received a degree from the University of Göttingen. The Rev. John A. Scherzer, the Council's European Affairs secretary, and Dr. Frederik A. Schiotz, chairman of the Federation's Commission on World Missions, were honored by the University of Erlangen, and Dr. Martin O. Dietrich, representative in Germany of the Federation's U.S.A. Committee, by the University of Heidelberg.

Theology doctorates also were conferred upon Dr. Ragnar Bring, professor of systematic theology at the University of Lund, Sweden, by Erlangen and upon Dr. Conrad Bonnevie-Svendsen, head of the reconstruction committee of the Lutheran Church of Norway, by the University of Kiel.

Wittenberg College of Springfield, O., awarded an honorary doctor of divinity degree to Dr. Ferdinand Schluenzen, president of the German Lutheran Synod of Brazil. Wittenberg's president, Dr. Clarence C. Stoughton, who attended the Assembly as a delegate of the United Lutheran Church in America, made the presentation.

— o —

Lutherans Deplore Political Speech of Hungarian Bishop

Hannover, Germany—Presiding Bishop Lajos Veto of the Hungarian Lutheran Church told the Assembly of the Lutheran World Federation here that his Church "accepts with gratitude to God the new social order" created in Hungary by that country's Communist government.

He made the statement in a 15-minute formal report to a plenary session of the Assembly on the situation of the Hungarian Church. Although largely devoted to statistics and a description of the organization structure and activities of the Church, the report was filled with political overtones.

Lutheran leaders from the United States and the Scandinavian countries took issue with the Hungarian churchman. They sharply criticized the injection of the political comment into what, they said, should have been a report on spiritual matters.

Bishop Vito said that "a religious revolution of elemental force" among Hungarian Protestants had "called" the Church "to repentance not only for the sins connected with the war, and the Church's share in them, but also for the whole, old, sinful social system and the support the Church had given this wicked system out of a desire for material gain."

"We are no longer concerned with preserving and regaining our old privileges at any price," he said, "but seek to find a place where we can be of service to our fellow men.

"We are persuaded that both the Church and a better social order are of God. Although the Church in the past evaded its duties of working toward a better social order in the world and although there will be weighty differences in theory and practice between the standard-bearers of the new order and the Churches, it is certain that the Church has and will have a place in the new order.

"We are seeking this place in the Hungarian People's Republic, and, by the grace of God, we have, in part, already found it."

Bishop Veto described the Hungarian Church as one that had "successfully tackled those problems which, sooner or later, will face all Churches on this earth, particularly when the old, obsolete form of social organization will be superceded by the society of the future."

"The same conditions exist today on a global scale," he said, "that existed in little Hungary between the two world wars, when the support of the Churches was enlisted in an effort to retard social progress. The Churches of Hungary know that God punished us by means of the terrible and destructive last war."

Bishop Johannes Smemo of Oslo, Primate of the Norwegian State Lutheran Church, who presided at the session, said that "we have all hear with great interest about the inner church life in Hungary" and "stand with our whole hearts in prayer for this effort" but he deplored the injection of political matters into a church assembly.

"We wish something could have been said about Bishop Ordass, our vice-president," he added.

(Bishop Lajos Ordass, vice-president of the Lutheran World Federation and former head of the Hungarian Lutheran Church, was imprisoned in 1948 by the Hungarian government. On his release in 1950, he was deposed as Church head. He reportedly was denied a passport to come to Hannover.)

Recalling Bishop Veto's declaration that "the body of Christ cannot be divided," Bishop Smemo said, "we cannot cut Bishop Ordass from his communion or the fellowship" of the Federation.

Bishop Anders Nygren of Lund, Sweden, president of the Federation, urged the delegates to "bear with patience your weak brethren from Hungary" and to "look at the entire matter from the viewpoint that they have held out their hearts."

Dr. Franklin Clark Fry, president of the United Lutheran Church in America, said the Hungarian delegation should be permitted to speak on spiritual matters but that he hoped "political matters, about which we may be sharply divided, may be omitted from the consideration of this Assembly."

At an earlier session, Bishop Laszlo Dezsery of the Hungarian Church, an avowed Communist party member, had expressed appreciation for the work of the Federation's Commission on International Affairs and asserted that "the great problems of the world must be solved in brotherly discussion." He urged Lutherans all over the world to be "practical Christians, helping each other and teaching their own people to have an open mind and heart for every-thing new that God does among us."

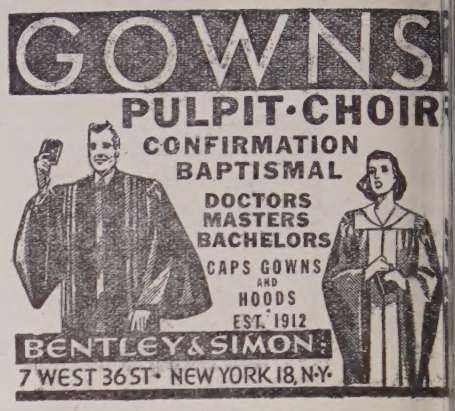
Responding to these remarks, Dr. P. O. Bersell of Minneapolis, Minn., president emeritus of the Augustana Lutheran Church, said that "we look through the speaker from Hungary to the 500,000 Lutherans of Hungary who are living under the cross."

"Great sorrow fills our hearts," he said, "that the voice from Hungary is not that of our beloved vice-president, Bishop Ordass."

Norwegian Bishop Eivind Berggrav who had addressed the Assembly on "Church and State," said that "the great revival movement" in Hungary "need not imply that the congregations there agree entirely with their leadership."

At a press conference following his report to the Assembly, Bishop Veto said reports that Bishop Ordass is under house arrest are "not true."

"He was put on the retired list in 1950," Bishop Veto said, "and the congregations elected Bishop Dezsery as his successor."



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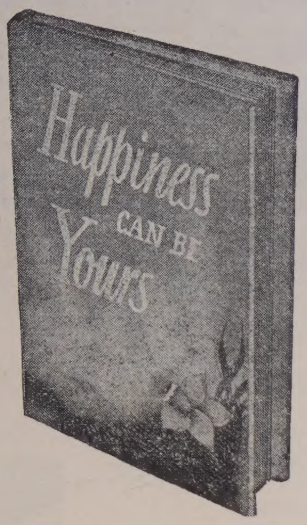

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Church representatives in Hungary have complete freedom of speech, Bishop Veto told the press conference. He became reticent, however, when pressed for details of the freedoms he could exercise in the satellite country.

Bishop Dezsery declined to reply to the question whether Christian churchmen in Hungary were forced to obey police-state rules.

The questions were provoked by a resolution proposed to the Assembly by the Norwegian delegation. The resolution urged that Lutherans in the future refuse to accept dictatorship as "a form of government acceptable to God."

The six-member Hungarian delegation was the only one from an Iron Curtain country to come to the Assembly as a group.

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Congregationalists Nominate Laubach for Nobel Prize

Claremont, Cal.—Dr. Frank C. Laubach, pioneer literacy expert and missionary educator, was unanimously nominated a candidate for the Nobel Peace Prize by the General Council of the Congregational Christian Churches at its biennial meeting here.

An adopted resolution called upon the awards committee of the Nobel Foundation to consider Dr. Laubach, who is a Congregationalist, as a candidate for the honor.

It has been estimated that through Dr. Laubach's literacy projects throughout the world some 60 million people have learned to read in their own languages during the last 20 years. He is currently in India conducting an intensive literacy campaign there.

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Court Bars Bishop Moldovan As Romanian Church Head

Cleveland—A permanent injunction forbidding Bishop Andrei Moldovan from representing himself as head of the Romanian Orthodox Church in America was granted here by Federal Judge Emerich B. Freed.

Bishop Moldovan also was fined $200 for contempt of court in violating a restraining order and publishing a paper which he claimed was the official organ of the Church.

After hearing the judge's verdict, Bishop Moldovan, a former Akron, O., priest expelled by his parishioners, indicated he would appeal the decision and continue his fight to head the Church.

Victor in the dispute was a majority faction of the Church headed by the Rev. John F. Trutza, pastor of St. Mary Romanian Orthodox church here and president of the Council of the Romanian Orthodox Episcopate.

In his decision, Judge Freed said that Bishop Moldovan "went to Romania and became a bishop when the by-laws of the Church clearly gave Americans of Romanian ancestry the right to elect their own bishop."

He further pointed out that Bishop Moldovan, under his direct questioning, would not say how he received the summons to go to Communist Romania for consecration as a bishop. This ceremony took place in 1951.

The judge said that his decision was based mainly on the [illegible] the Church which gave [illegible] episcopate the right to [illegible] bishop. He held that [illegible] laws were dropped w[illegible] Romani[illegible] Bishop Policarp Morusca c[illegible]ne to t[illegible] country a few years later [illegible] we[illegible] re-enacted in 1947.

(Bishop Morusca retur[illegible] to R[illegible] mania on a visit in 1939 and [illegible]as nev[illegible] come back to this country. He is b[illegible] lieved to be forcibly detained in R[illegible] mania by the Communists.)

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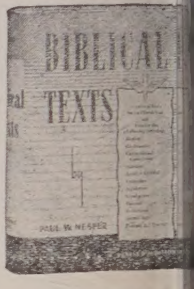

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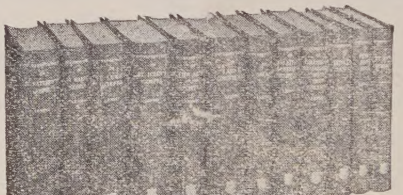

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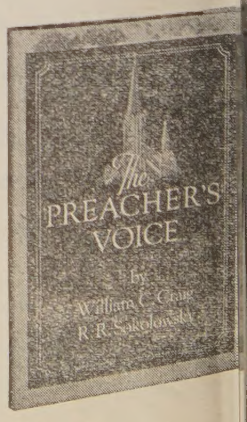

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